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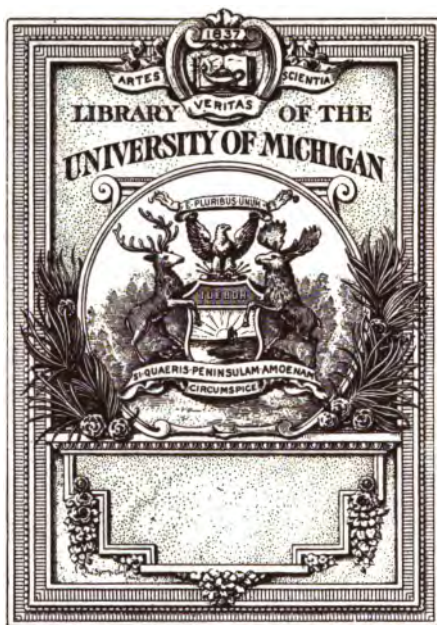
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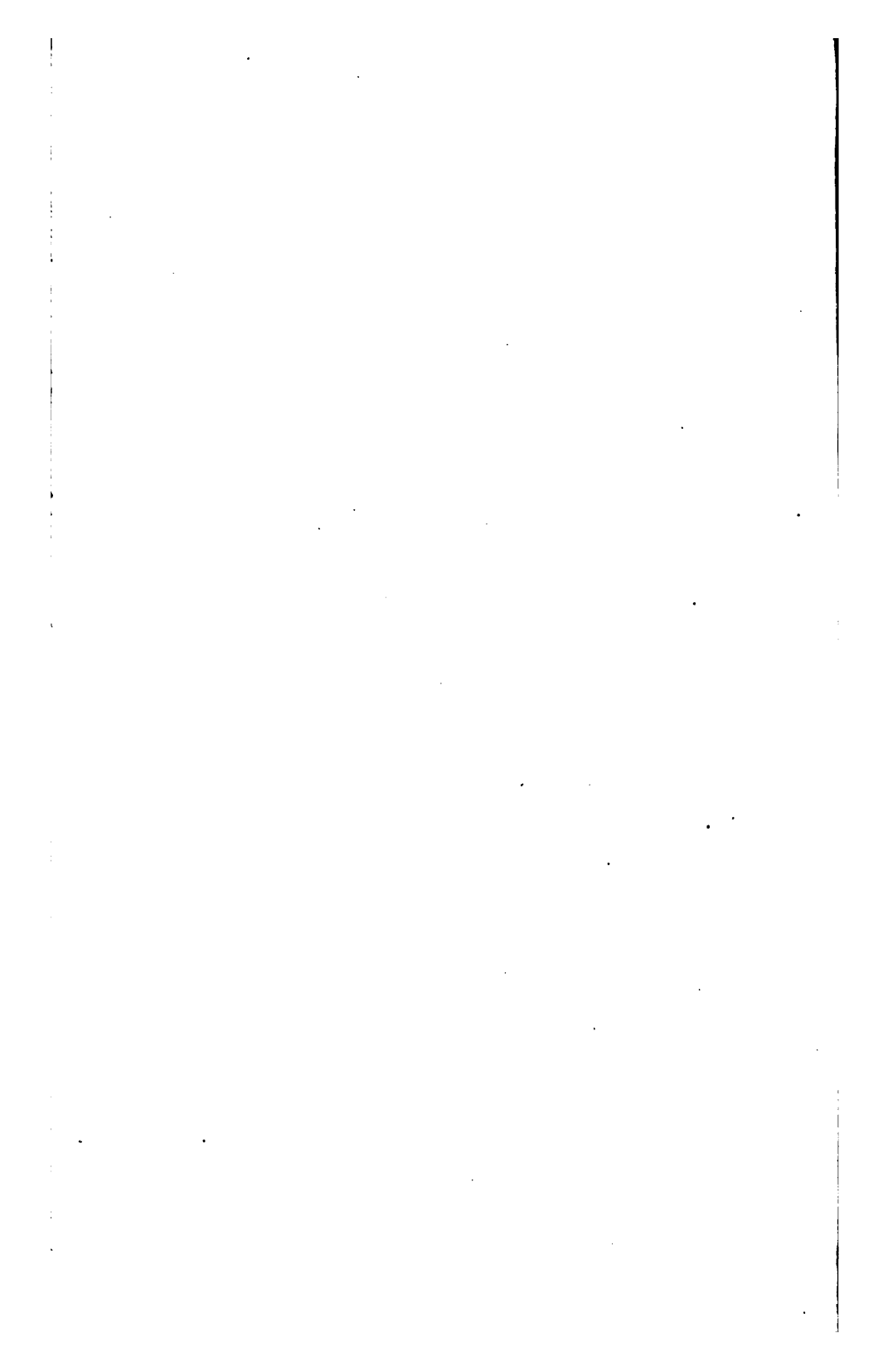
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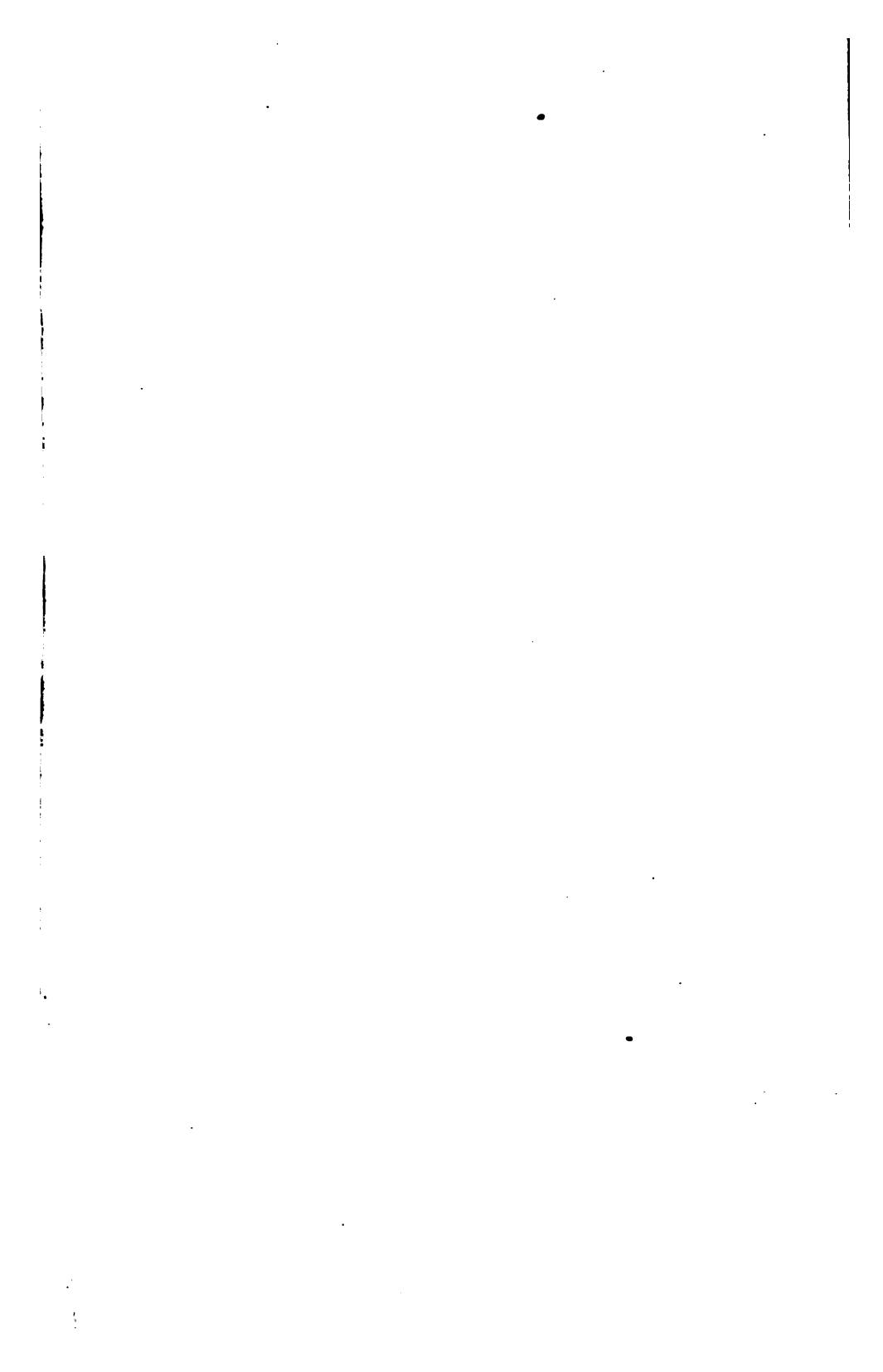
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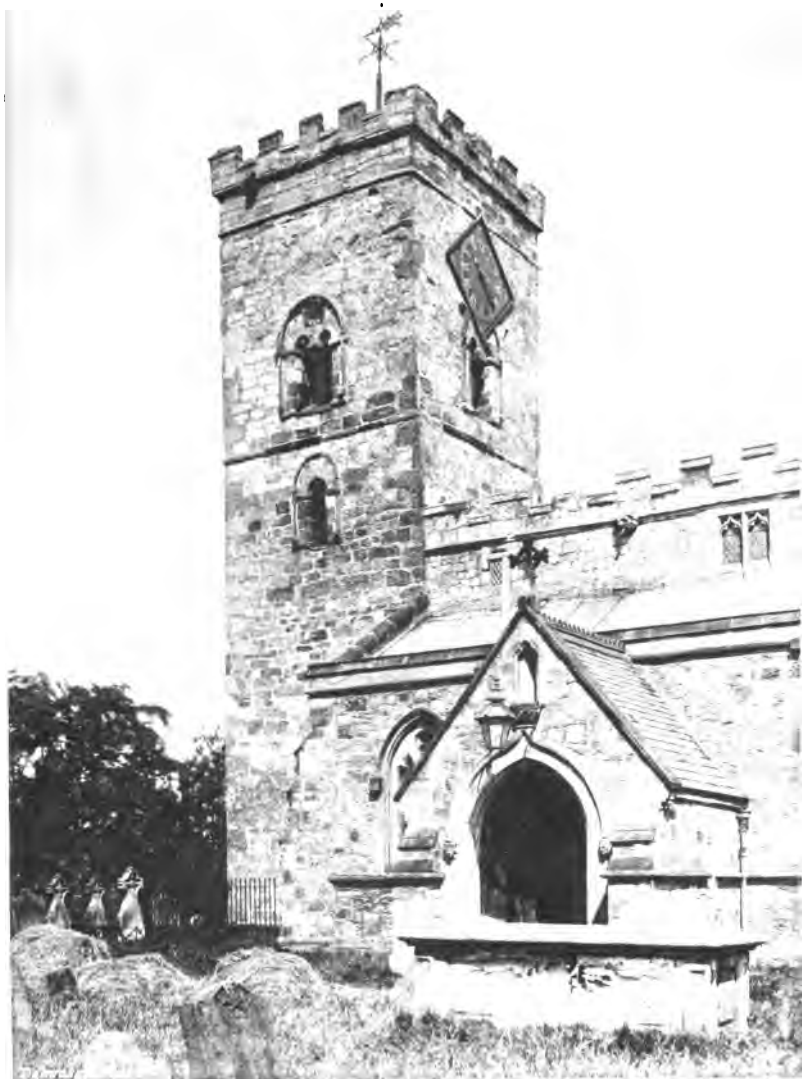
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BILLINGHAM CHURCH.
(THE TOWER FROM S.E.)

THE RELIQUARY.

JANUARY, 1894.

The Pre-Conquest Churches of Northumbria.

BY CHARLES CLEMENT HODGES, ARCHITECT.

The County of Durham (*continued.*)

HAVING considered the churches of Jarrow and Monkwearmouth, the two most ancient ecclesiastical buildings in the county, it will be convenient to divide the remaining sites, where any pre-conquest remains have occurred, into several groups. The district on the sea-coast contains some portions of buildings of very early date; it will be convenient therefore to make the first group to comprehend the four churches of Hart, Hartlepool, Norton, and Billingham.

HART.

St. Mary Magdalene's Church.

This was the ecclesiastical centre of the district to which in early times the name of Hartness was given. It comprised the land which lay between two very marked natural boundaries, Castle Eden Dene on the north, and the large and conspicuous morass between Billingham and Norton on the south. The early history of Hartness is obscure. Dr. Haigh considered that Hart is the site of Hrothgar's fortress, of which the poet Beowulf wrote in the fifth century. We know nothing of the first foundation of a church there, but the fact of its being the mother church of Hartlepool points to a very respectable antiquity.

Matthew of Westminster says that the churches of Hertness and Tinemuth were spoiled by the Danes in 800; and in 867 the Durham churches were generally pillaged and destroyed.

The modern village of Hart is of extremely modest extent. At a distance of a field's breadth, away from the few houses, on the north side of the village stands the church. Its great antiquity was unsuspected until 1885, when during some needful repairs the early features to be described were revealed.

The church consists of a nave with aisles, a chancel, a western tower (disengaged), and a south porch. The nave represents the body of the early church, as its eastern, western, and northern walls remain in great part. Externally the old quoins are to be seen more or less distinctly at all the four angles, the size of the old nave and the thickness of its walls can therefore be determined with precision.

Internally much more is to be seen. In the east wall, as viewed from the nave, the original chancel arch is visible, its archivolt appearing in the wall above the more recent chancel arch, and looking like a relieving arch to it. At the spring of the arch are portions of the old impost mouldings, continued as a string course along the wall to the north and south of the arch. Over this ancient arch is a window opening, now blocked, the internal outline of which shows that its splay extended to a width of two feet. It has a triangular head formed of two slabs of stone laid together, similar to the openings over the tower arches at Norton and elsewhere. That the more recent north arcade, consisting of two wide arches, has been inserted in the early north wall is clear enough, for not only is the wall in a line with the quoins just mentioned, but the long responds at either end of the arcade are seen to be portions of the early wall left *in situ*. A still more valuable proof of the early date of the wall came to light when the plaster was stripped off the portion between the two arches. Here a narrow window light was found, not quite nine inches wide on the outside. It is high up in the wall, as all the windows in the side walls of the early churches were. Its head and internal splay had unfortunately been destroyed when the arcade was inserted. The west wall has been pierced to accommodate the Norman tower arch, which belongs to the first quarter of the twelfth century. A trace of the older entrance arch remains however on the inside of the west wall, in the form of three stones of a chamfered string-course of a very early section. When the alterations of 1885 were carried out, six fragments of Saxon crosses carved with interlaced patterns were found. These are all small, and parts of the shafts of crosses which had been cut up for walling stones. The carving on some of them is of a high order, and portions of figure subjects occur. Another stone of equal or greater interest is an example of an early sun-dial, the peculiarity of which is that the "field" of the dial is sunk, leaving the lines dividing the day into parts, in semi-circular relief. There are also two lathe-turned stone baluster shafts. These are so rarely found that their occurrence here places Hart in the same category as Hexham, Jarrow, and Monkwearmouth, these being the only places in the northern district which have yielded specimens of these curious details of early architecture.

HARTLEPOOL.

St. Hilda's Nunnery (destroyed).

The position and history of Hartlepool give it a very early importance ecclesiastically. About 650, Heiu, the first Northumbrian nun, who had not long before founded the monastery called HERUTEU, retired and left its care to St. Hilda, who thenceforth became the patron saint of Hartlepool. Of St. Hilda, Bede relates—"In the year of the incarnation of our Lord, 680, the most religious servant of Christ, Hilda, abbess of the monastery which is called Streones-halgh, after having performed many heavenly works on earth, passed from thence to receive the rewards of heavenly life, on the 17th of

November, at the age of sixty-six years ; the first thirty-three of which she spent most nobly living in the secular habit ; and more nobly dedicated the remaining half to our Lord in a monastic life. For she was nobly born, being the daughter of Hereric, nephew to King Edwin, with which king she also embraced the faith and mysteries of Christ, at the preaching of Paulinus, the first bishop of the Northumbrians, of blessed memory, and preserved the same undefiled till she attained to the sight of Him in Heaven.

"Resolving to quit the secular habit and to serve Him alone, she withdrew into the province of the East Angles, for she was allied to the king ; being desirous to pass over from thence into France, to forsake her native country and all she had, and so live a stranger for our Lord in the monastery of Cale,* that she might with more ease attain to the eternal kingdom in heaven ; because her sister Heresuid, mother to Aldwulf, king of the East Angles, at that time living in the same monastery, under regular discipline was waiting for her eternal reward. Being led by her example she continued a whole year in the aforesaid province, with the design of going abroad ; afterwards Bishop Aidan being recalled home, he gave her the land of one family on the north side of the river Wear ; where for a whole year she also led a monastic life with very few companions.

"After this she was made abbess in the monastery called Heruteu, which monastery had been founded not long before, by the religious servant of Christ, Heiu, who is said to have been the first woman that in the province of the Northumbrians took upon her the habit and life of a nun, being consecrated by Bishop Aidan ; but she, soon after she had founded that monastery, went away to the city of Calcestir, and there fixed her dwelling. Hilda the servant of Christ being set over that monastery, began immediately to reduce all things to a regular system, according as she had been instructed by learned men ; for Bishop Aidan, and the religious men that knew her and loved her, frequently visited and diligently instructed her, because of the innate wisdom and inclination to the service of God.

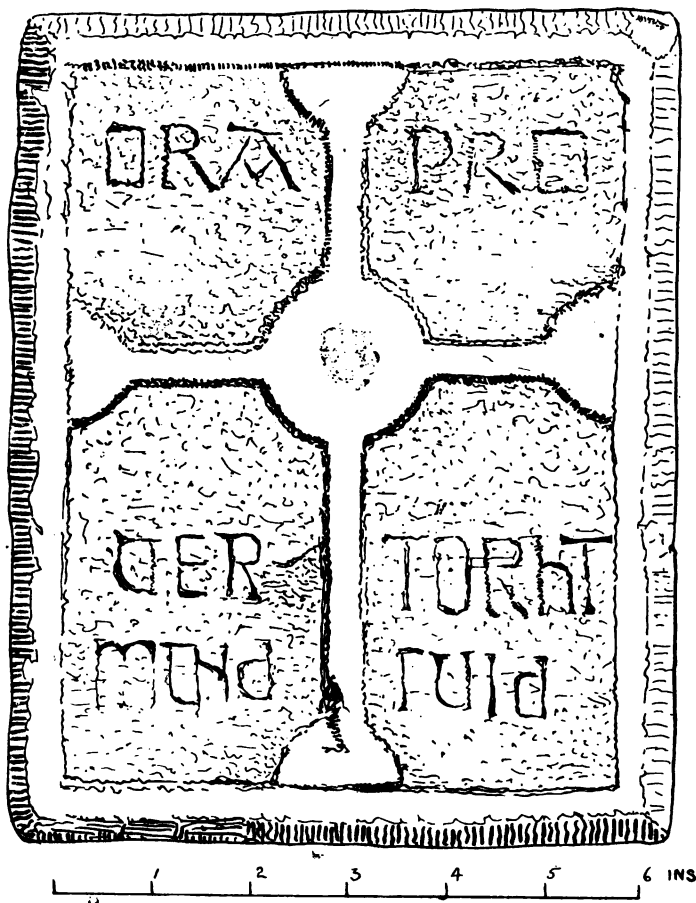
"When she had for some years governed this monastery, wholly intent upon establishing a regular life, it happened that she also undertook either to build or to arrange a monastery in the place called Streonshalgh, which work she industriously performed ; for she put this monastery under the same regular discipline as she had done the former ; and taught there the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and charity ; so that after the example of the primitive Church, no person was there rich and none poor, all being in common to all and none having any property." †

In another place Bede relates that Oswy, after defeating the army of Penda, the heathen king of Mercia, "pursuant to the vow he had made to our Lord, returned thanks to God for the victory, and gave his daughter Ælfeda, who was scarce a year old, to be consecrated

* Chelles, ten miles from Paris.

† Bede's *Ecclesiastical History*, Book iv., cap. 23.

to Him in perpetual virginity ; delivering also twelve small portions of land, wherein earthly welfare should cease, and in which there should be a perpetual residence and subsistence for monks to follow the warfare which is spiritual, and pray diligently for the peace of his nation. Of those possessions six were in the province of Deiri, and

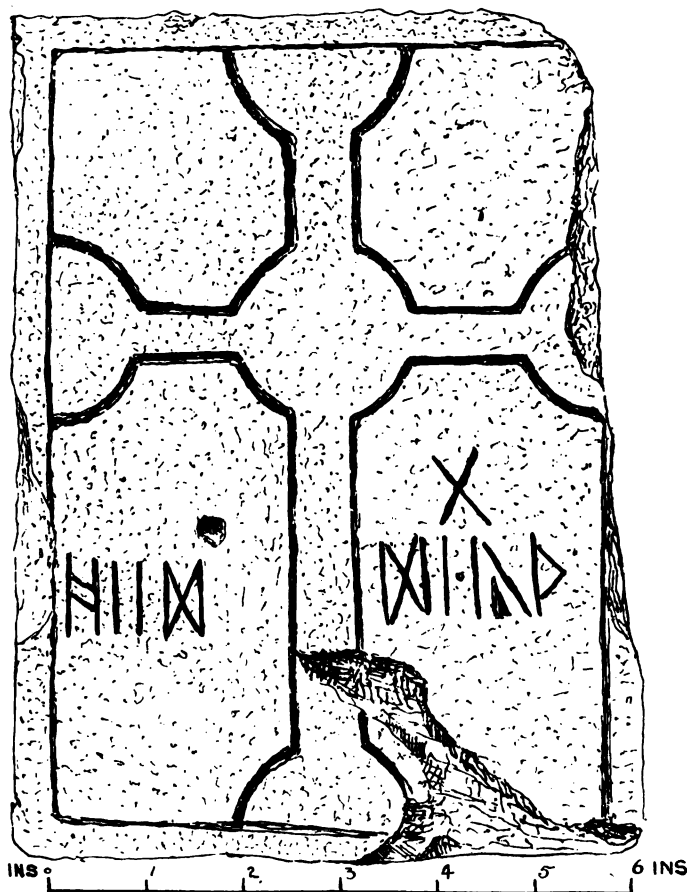


GRAVE COVER FROM HARTLEPOOL.
(Now in the Black Gate Museum, Newcastle.)

the other six in that of the Bernicians. Each of the said possessions contained ten families, that is, a hundred and twenty in all. The aforesaid daughter of King Oswy, thus dedicated to God, was put into the monastery called Heruteu, or, 'the Island of the Hart,'*

* Or, the Hart water (Boyle).

where, at that time, the Abbess Hilda presided, and two years after, having acquired a possession of ten families at the place called Streonshalgh, she built a monastery there, in which the aforesaid king's daughter was first a learner, and afterwards a teacher of the monastic life, till, being sixty years of age, the blessed virgin departed



GRAVE COVER FROM HARTLEPOOL.
(Now in the Black Gate Museum, Newcastle.)

to the nuptials and embraces of the heavenly bridegroom. In the same monastery, she and her father, Oswy, her mother, Eanfleda, her mother's father, Ædwine, and many other noble persons, are buried in the church of the Holy Apostle Peter.”*

* Bede's *Ecclesiastical History*, Book iii., cap. 24

The monastery at Hartlepool flourished till 800, when the Danish ravages terminated its existence. It never seems to have revived, and it would not have appeared in these pages but for the curious discovery that was made in 1833, when on the trenches being cut for the foundation of a new house in a field called Cross Close, about 135 yards to the south-east of the churchyard of St. Hilda's Church, an Anglian cemetery was brought to light. "At a depth of 3½ feet from the surface, and immediately on the limestone rock, several skeletons, apparently of females, were found lying in two rows, in a position nearly north and south. Their heads were resting on small flat stones, as upon pillows, and above them there were others of a large size, marked with crosses and inscriptions in Saxon and Runic letters. Most of these were dispersed immediately after the discovery; a few only, with some fragments, became available for antiquarian research. . . . In October, 1835, further excavations were made on the same spot, similar appearances again presented themselves, and another monumental stone was found. . . . Two more interments were laid open in September, 1843, and several bones were also found, with some pieces of coloured glass, a needle of bone, and a stone marked with a cross and an inscription. . . . In the following month another monumental stone was found, marked with a cross of very elegant form, and an inscription unfortunately imperfect. There was a skeleton beneath it, and near it another with the head to the west, both resting as usual on flat pillow stones about five inches square. The cemetery in which these discoveries have been made appears to have been about twenty yards long. . . . The stones . . . are all of small dimensions, the largest being somewhat less than a foot square, so that they are not designed to cover a grave, as were the tombstones of a later period. . . . The characters employed in the inscriptions on these stones are certainly of a very early date, and correspond exactly with those which are found in Irish manuscripts of the sixth and seventh centuries."*

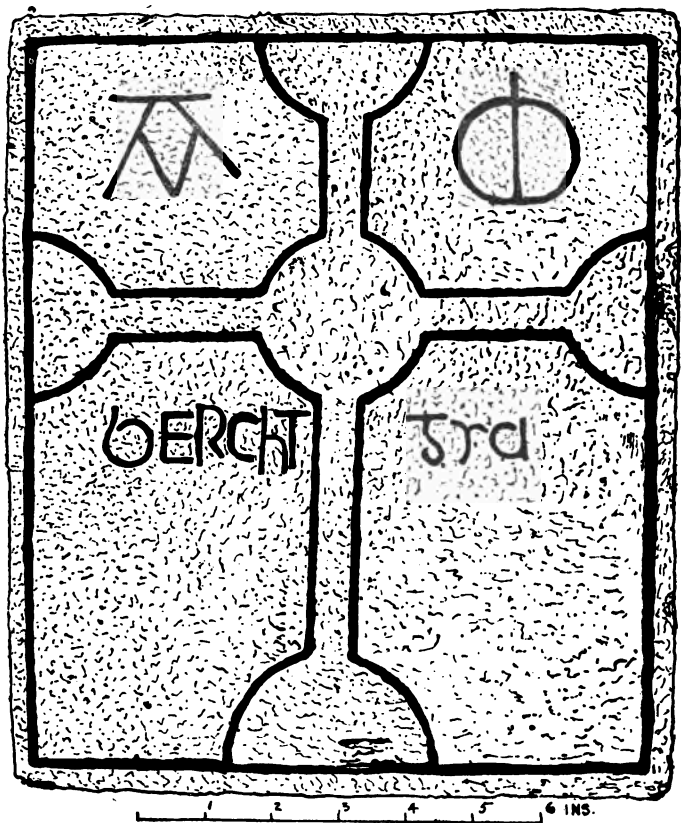
Six of these stones are preserved in public institutions. Three are in the British Museum, two are in the Black Gate Museum, Newcastle-upon-Tyne, and one is in the Cathedral Library, Durham. The recorded inscriptions are as follows :

- (1) A Ω and in Runes, HILDITHRYTH
- (2) HILDDIGYTH, also in Runes.
- (3) EDILUINI.
- (4) ORA PRO UERMUND ET TORTHSUID
- (5) ORATE PRO EDILUINI ORATE PRO UERMUND
ET TORTHSUID
- (6) A Ω BERCHTGVD
- (7) RANEGIEVB (?)
- (8) TE BREGUSU GUGUID

Most of, and possibly all of, these names occur in the *Liber Vita* of Durham.

* Dr. Haigh in *Notes on the History of St. Bega and St. Hilda.*

These Hartlepool stones are the best examples of a class of grave cover which is exceedingly rare. They have occurred at Wensley in Yorkshire, at Birtley and Holy Island in Northumberland, and at Glendalough and Clonmacnoise in Ireland. Their diminutive size appears to arise more from local custom than from any universal



GRAVE COVER FROM HARTLEPOOL.

(Now in the Cathedral Library, Durham.)

practice at a given period, or even from a desire to save material and labour, for examples of a similarly early date have been found of the full size of the grave, notably that at Peterborough in 1883,* and at Durham in 1891.†

Nothing remains above ground of the buildings of St. Hilda's

* *Associated Architectural Societies' Reports*, xvii., p. 283.

† *Transactions Durham and Northumberland Archaeological Society*, Vol. iv. 123.

Monastery. That its site was not far from that of the present church is shewn by the relative position of the early cemetery to it.

The existing church is a magnificent specimen of the Transitional period, and was built by the Hartlepool merchants in the time of Bishop Pudsey, *circa* 1190. It was a chapel of ease to Hart, and was granted along with it, about 1195, to the priory of Guisborough.

NORTON.

St. Mary the Virgin's Church.

In the *Durham Book of Life* we read "Here giveth Northman Earl unto Saint Cuthbert Ediscum and all that thereunto serveth and one fourth of an acre at Foregenne. And I, Ulfscytel, Osulf's son, give Northtun by metes, and with men, unto Saint Cuthbert, and all that thereunto serveth, with sac and with soken, and anyone who this perverts, may he be ashired from God's deed and from all sanctuary."

This transfer, or rather the restoration to St. Cuthbert of what had formerly been his, occurred near the end of the tenth century. We read of Norton again a century later, for it was, along with Auckland and Darlington, made a collegiate church for the reception of the Durham canons, ejected in 1083 to make way for Benedictine monks under the reforming bishop William of Saint Carileph.

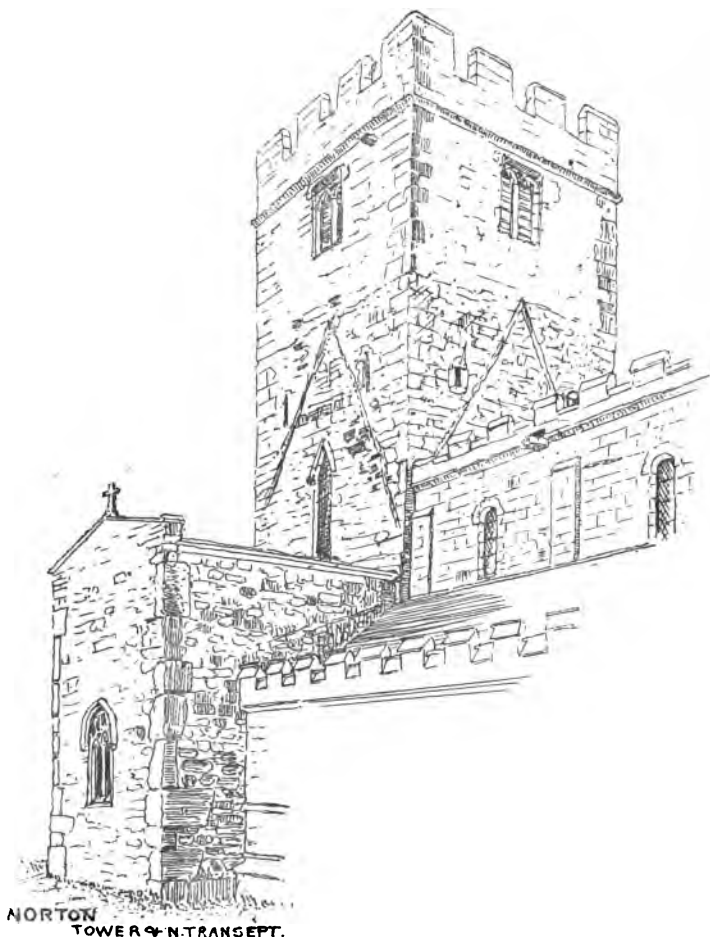
Such is the slender evidence of the existence of an early church at Norton, as far as recorded history goes. The structure itself tells us much more. It stands unrivalled amongst the remaining pre-conquest churches in the old kingdom of Northumbria as the only one of them which is on the cross plan. Whether St. Wilfrid's church at Hexham had a central tower and great transepts, or merely transept-like chapels or porches, we have no means of knowing. We have seen that Benedict Biscop's churches, though of considerable size, consisted of a chancel, a nave, and a western portico; all the others, where we can detect the plan, whether favoured with a tower or not, were of the same arrangement as far as the plan goes. Norton was decidedly ahead of them all, as it boasts of a nave, transepts, and central tower. The plan of the church as it exists at present, comprises a nave with aisles and clerestory, aisleless transepts and chancel, a south porch, and a modern vestry to the north of the chancel. The remains of the early church include almost the whole of the two transepts,* with the arches opening into them; the central tower, all except its upper stage and battlemented parapet; and portions of the walls of the nave. The nave was practically rebuilt in the Transitional period, and the chancel in the Early English period. Both have later additions and alterations. The nave was rebuilt of the same width as its predecessor, as may be seen by the walls of the clerestory; but the chancel was built rather wider,

* The north transept is substantially perfect in its early form. The southern arm was a good deal altered nearly twenty years ago. Its former appearance is seen in Blore's engraving in *Surtees' Durham*, iii., p. 199.

and so the extent of the former chancel has become obliterated. The original arches to the nave and the chancel were likewise replaced with others of Transitional date; but those opening to the transepts were retained, but were very unfortunately enlarged in their openings by the removal of the inner order of voussoirs and those portions of the jambs which supported them. This mutilation is the more to be regretted from the fact that it robs us of details that would have been invaluable in any attempt to date the work by comparison with other examples. There is, however, one curious feature in the plan which is of great significance, and the only other place where it occurs, so far as the writer's observations have gone, is Stow in Lincolnshire. This is also a cross church, with a central tower, having many parallels to Norton, though a church on altogether a grander scale, having served as the cathedral to the old see of Sildnacester. Its transepts and crossing arches are, as they are at Norton, its earliest parts. The central tower of the original church has been succeeded by one of the Perpendicular period, and, though of large size, is built within the remaining lower portions of the older one. The evident size of the early tower is the most striking feature of the church; and the remaining transepts show that the four arms of the cross, were, so to speak, built up against the central tower, not one of them being so wide as the square of the tower, so its external angles are to be seen rising from the ground and passing up in an unbroken line past the walls, cornices, and roofs of the limbs of the church. Thus in all the four angles formed by the meeting of the walls, whether of the nave and transepts, or the choir and transepts, which are all equally without aisles, the outstanding angles of the tower, formed of huge quoin stones, are seen, appearing like square buttresses filling up the angles. We learn from this that the great disproportion between the size of the tower and the body of the church, so noticeable in the case of some of the very earliest western towers, was also carried out in the case of those rising from the intersection, and that the unbuttressed angles, one of the distinctive features of such towers, as for instance at Bywell and Ovingham, was also made equally prominent in the case of a central tower. The Normans made their central towers to rise out of the building, and to be of the same width as the clerestories; or in the case of aisleless churches, as the limbs of the cross. The Saxons made theirs to rise from the ground, and to be practically and apparently independent of the limbs of the cross, which appear as though built up against its mass. Stow church was first erected soon after 672, by King Ecgfrid, and was burned in 870. As all the large stones in the lower parts of the existing central tower arches are much split and calcined by the action of fire, there is good reason to suppose, apart from other considerations, that the plan of the existing church and considerable portions of it are due to its first foundation in the seventh century.

At Norton we find the same remarkable features. The square of the tower is excessively large for the scale of the other parts of the church. Its angles are to be seen rising right from the ground where they are not hidden altogether by later work. The north transept, which retains its

original walls intact, appears as though built up to the tower, and the outside width of the nave at the clerestory is within its limits. This tower is also the largest of all those of pre-conquest date in the Northern counties. It measures 20 feet 9 inches across outside. A reference to Plate iv., Vol. vii. (New Series), shows that the largest example in Northumberland is Ovingham, being 18 feet 6 inches



square. The two other towers in the County of Durham of early date are Monkwearmouth and Billingham; the former is 11 feet 9 inches, and the latter 17 feet 6 inches square.

Over the crossing arches are four openings through the walls. These communicated between the roof spaces of the church in

its original state and the interior of the tower. These openings are of considerable size, being 2 feet in width, and 7 feet in total height. They have triangular heads and chamfered impost stones which go right through the walls, being flush externally but having a projection inside. Above them was a floor, and but little above this again are two openings in each face of the tower, above the original roof lines, and so are open to the day. These were originally only 6 inches wide, but splayed within. They have semi-circular heads, cut in each case from one stone. A little higher up are indications of a second floor, above which the tower is of fifteenth century date. The old roof lines show that the roofs were of an excessively steep pitch, quite sixty degrees. The roof grooves are visible on all four faces, and are filled in with small stones flush to the wall surface. On the east side the lines of the lower roof of Early English date are visible, and below this again is the existing lead roof of the same pitch as that of the fifteenth century. So far as we know Norton has not yielded a specimen of pre-conquest carving, either monumental or otherwise.

BILLINGHAM.

St. Cuthbert's Church.

Billingham is first mentioned by Symeon of Durham, who says in speaking of Bishop Egred, who filled the see of Lindisfarne from 830 to 845: "Furthermore the celebrated Bishop Egred, having built a church at a place called Gainford, dedicated it to St. Cuthbert. He built also Billingham in Heort-ernysse, and two other villis, Ilcliff and Wilegecliff, on the south side of the river Tees, which he gave to St. Cuthbert, for the support of his servants. Also Wudecestre, and Hwittingeham, and Ewdulfigaham, and Egwilingeham, were formerly the property of St. Cuthbert, by the gift of King Ceolwulf."*

Ælla King of Deira seized Billingham along with other places, and deprived the church of them. Subsequently Bishop Cutheard granted a lease of it to Ælfred son of Birit-ulfric. In a battle on the Tyne at Corbridge, in 923, Ælfred was slain, and the Danes gained possession of the greater part of the estates of the Church which lay on the eastern side of the county, including Billingham in Hartness. So things remained until the conquest, when the church at Durham regained its possessions in great measure, and Billingham went back to St. Cuthbert.

The church consists of a nave with aisles and clerestory, a modern chancel, a south porch, and a western tower. The interest of the building centres in the tower. (Plate i.) In date it may belong to the church built under Bishop Egred, but whatever date may be assigned to the tower, it is clear that it has been preceded by an earlier church on the site, though not necessarily built of stone. This is proved by the occurrence of a number of pieces of sculptured cross

* "*Historia Regum*" sub anno, 866.

shafts built into the walls of the tower. There are no less than six of these to be seen on the south side, and a careful examination from a scaffold would no doubt reveal many more. They occur at different levels, some being near the ground, and others in the upper stage, which shows that the monumental sculptured crosses on the site were collected and used indiscriminately when the tower was raised. The elevation is broken by two strings, which are merely plain projecting bands of stone unmoulded. Three stages are passed before the lower of these strings is reached. The lowest stage opens to the nave by a tall narrow round-headed doorway, with a plain arch and chamfered impost stones. A modern light has been cut through the south wall and the area vaulted with a groined vault on chamfered ribs, through which a hole is cut to give access to the upper parts. The second stage has a narrow loop light on the western side, and had formerly an opening to the nave, as at Ovingham. The third stage has a large window on the south side. This is treated architecturally with a band of strip work to the jambs and round the extrados of the arch. It is connected with the opening by projecting impost stones. Immediately above this window occurs the first string-course. The fourth, or principal stage, is of loftier proportions than the other three. It has a large two light window in each face. These are all treated with stripwork to jambs and arches. The composition is subdivided, having two round headed openings, between which is the monolithic mid-wall shaft as described at other places. In the spandril formed by the strips over the arch and the inner openings, is a pierced hole in each case. These are circular in three instances, but the southern one is cut into the form of an eight-rayed star figure, or an octofoil with pointed terminations. The view inside the belfry stage is a very fine and interesting one. The four two-light windows afford an abundance of light, so that the rude masonry and archaic details can be seen to the greatest advantage. The string-course above the belfry stage, and the walling, cornice, and embattled parapet above it, appear to belong to the fifteenth century.

The nave exhibits two fine arcades of Transitional date ; but it is clear that these are insertions in the old walls, and the extreme narrowness of this part of the church as compared with its great loftiness, stamps it at once as being contemporary with the tower. Besides the portions of cross shafts built into the tower, other fragments have been found. One of these exhibits two seated figures, in which the knees are treated in a conspicuous and unusual manner.

Talismans.

III.

BY J. LEWIS ANDRÉ, F.S.A.

In the early ages of Christianity, and in the medieval period, the THREE KINGS, or Magi, who visited the Infant Saviour, were held in the highest veneration, and there was no event connected with the history of our Lord which was more frequently represented by early artists than the adoration of Him by the three mysterious visitants. They were associated with magical observances from an early date, as they were often considered astrologers by old authors, as they were by the Anglo-Saxon Bishop Ælfric. Their names were usually reported as *Jasper*, *Melchior*, and *Baltasar*, but not invariably so. Sir John Mandeville says, "The Greeks call them *Galgathe*, *Malgalathe*, and *Seraphie*, and the Jews call them in Hebrew *Appelino*, *Amerrius*, and *Damasus*.*" Albertus Magnus is in favour of the last of these appellations, whilst Bishop Patrick furnishes us with a fourth series, *Ator*, *Sator*, and *Peratoras*. Their aid was invoked not only in diseases, but against a variety of other troubles and dangers. *Henslow's Diary*, of Elizabethan date, says, "To know wher a thinge is that is stolen, Take vergine waxe and write upon it + Jasper, + Melchior, + Balthasar +, and put yt under head to whom the goode pertayneth and he shall knowe in his slepe wher the thinge is become."† F. Thiers states that "the ignorance of some clerics in times past" even placed the names of the Magi "in some rituals as a charm against the falling sickness," and he gives the following from that of Chartres of the year 1500:

Gasper fert myrrhum, thus Melchior, Baltasar aurum.
Hæc tria qui secum portabit nomina regum,
Solvitur à morbo Christi pietate caduco.

This form was inscribed on a ring found at Dunwich, and in the *Pathway of Health* it is directed to be made with the blood of the sick person, and hung as an amulet round his neck.

Thiers also states, "one is cured of headaches and fevers, one is preserved from dangers by the way, sudden death, sorcery and witchcraft, by carrying on one's body an image which represents the adoration of the same kings with their names inscribed, with *orate pro nobis nunc et in hora mortis*," and the same author relates that in 1679 he found one of these images enclosed in a brass phylactery (reliquary?) hung round the neck of a little boy.

Their names on a talisman fastened under the hams prevented a person from becoming weary in walking, and a garter so inscribed to prevent cramp is now in the British Museum.

* *Early Travels in Palestine*, p. 163.

† Brand, *Fop. Ant.*, vol. iii., p. 258.

Rings with the three names were great favourites, and were sometimes especially mentioned in wills, as in that of Sir John Foxle, dated Nov. 5th, 1378, which says, "Item lego domino Abbati de Waltham unam annulum aureum grossum cum uno saphiro infixa et nominibus trium regem sculpto in eodem annulo."* A ring found at Coventry Park had these names and the legend, *Wulnera quinque Dei sunt medicina mei, pia crux et passio Xpi sunt medicina michi Jasper, Melchior, Baltasar ananyzapta tetragrammaton.*† Another, found at Horsington, Somerset, of fourteenth century date, was exhibited at the Society of Antiquaries, April 15th, 1880. The fine jewelled brooch already mentioned as belonging to Col. Campbell also bears these mystic names, as do many other articles, such as sword hilts and drinking horns.

Barnaby Googe relates that on Twelfth Night a king was chosen and raised up aloft to the ceiling,

"Who taking chalke in hande
 Both make a crosse on ebery beame and rafters as they stande,
 Great force and powre habe they agaynst all injurings and harmes,
 Of cursed devils, sprites, and bugges, of conjurings and charmes."

The "bugges" in this case meaning bugbears.

Thiers says that on the night of the Epiphany it was a superstitious custom "to write with one's blood the names of the kings Gasper, Melchior, and Baltazar, looking upwards at one's self in a mirror, and to believe that one will see what he will do at the hour of death, and in what manner he will die."‡

Occasionally a quaint piece of legendary lore is embodied in a talisman, as seen in the following, which is to be worn hung from the neck, and is a preservative against fever or jaundice. "When Jesus saw the cross where His body was placed, His flesh trembled and His blood was stirred up; the Jews said to Him, 'We believe that you are afraid, or that fever possesses you.' Jesus said, 'I am not afraid, neither am I possessed by fever.' This is F. Thiers' French form of a similar legend prescribed as a cure by Blagrave, who lived in the middle of the seventeenth century, and it is said that Marsden found a similar version in use in Sumatra.

Another legend forms part of a cure for a fever, and runs as follows—"Ante portum Jerusalem, sedebat sanctus Petrus et ecce supervenit dominus Jesus, et ait illi, Quid hic jaces Petre? Cui respondit, Domine jaceo mala febre. Ait illi Jesus, Surge Petre et dimitte hanc malam febrem. Qui surgens recepta sanitate secutus est eum, et Petrus ait, Obsecro te Domine et bone Jesu ut quicunque

* *Arch. Journal*, vol. xv., p. 270.

† *Ibid.*, p. 270. A ring from the Londesborough Collection, of the fourteenth or early fifteenth century date, was inscribed with these names, and "in God is a r," the latter words Mr. Jones suggests, "implying God is a remedy." See *Finger Ring Lore*, p. 143.

‡ Thiers, vol. i., p. 304.

hæc verba devote dixerit febris ei nocere non possit. Ait illi Jesus, Fiat sicut petisti."* Mr. Black gives the following English rendering of the above, which he says is frequently worn in Lancashire sewn inside the waistcoat or stays, over the left breast. In this case the cure of the toothache is expected, as it, and not fever, is mentioned, "Ass Sant Petter sat at the geates of Jerusalem, our Blessed Lord and Seavour Jesus Crist pased by and seyde, What eleth thee? hee sead, Lord my teeth ecketh, He sead, arise and follow Me and thy teeth shall never ecke, Eney mour, Fiat + Fiat + Fiat."†

A cure for smallpox, relates the following concerning S. Nicasius, a martyr, whose feast was kept on Oct. 11th, in the Sarum use. "S. Nicaise had the smallpox, and he asked the Lord to preserve whoever carried his name, inscribed, 'O St. Nicaise! thou illustrious bishop and martyr, pray for me a sinner, and defend me by thine intercession from this disease. Amen.'"‡

Jewish talismans against the devil and his associates have been already noticed. Aubrey, quoting from White Kennett, says of SOLOMON'S PENTANGLE: "This figure, when it is delineated on the body of a man, it is pretended to touch and point out the five places wherein our Saviour was wounded. And, therefore, there was an old superstitious conceit that this figure was a *fuga demonium*, the devils were afraid of it."‡ Against all but *incubi* and *succubi*, the power of holy names and signs extends according to Sinistrarius.

Brand quotes from Henry, an historical writer early in the last century, a passage to the effect that to help the Scotch women when they had a difficult labour, girdles were kept "till very lately," in many families in the Highlands. They were impressed with several magical figures, and the ceremony of binding them about the waist was accomplished with words and gestures, which showed the custom to have been of great antiquity. § The goddess Minerva was invoked as late as the seventh century of the Christian era, by women who required help in spinning and in dyeing; and as the protectress of women in childbed, she appears to have been prayed to in the early days of the Church, as the practice was severely condemned by ecclesiastical authorities. In the middle ages S. Margaret took the place of the heathen goddess, and was considered the helper of women in labour, || and rings with the likeness of the saint, accompanied with a cheering motto, were often used as talismans in such cases.

As there were talismans to help the bringing of a man into life, there were others to hinder his leaving it too quickly. S. Christopher's image on a brooch or ring was worn for this purpose; the saint was also invoked against drowning, and his image was therefore painted on vessels. The early Christians carried medals of Alexander the Great for a similar purpose, and S. Chrysostom asks indignantly, "What shall be said of those who avail themselves of

* Thiers, vol. i., p. 478.

† *Folk Medicine*, p. 77.

‡ Aubrey, *Remaines of Gentilism, &c.*, p. 51, ed. *Folk Lore*.

§ Brand, *Pop. Ant.*, vol. ii., p. 67.

|| See the Inventory of Lund Cathedral in the present number of the *Reliquary*, p. 46.

charms and ligatures, and who bind round their heads and feet the images of Alexander the Macedonian?"* To avoid bad luck images in jet were considered peculiarly efficacious, and to procure good fortune in fishing, the *Sanctus* from the mass was to be written on virgin parchment and worn on the person, according to F. Thiers, who also provides a form to be used to enable a person to open a lock without a key; in short there appears to have been a talisman or charm for every purpose. Respecting one for making invulnerable, Mr. Thoms relates a story to the effect that in 1678 a Jew once presented himself before Duke Albrecht of Saxony, and offered him a charm (knop) engraved with rare signs and characters, which should render him invulnerable. The duke determined to try it, had the Jew led out into the field, with his charm hanging round his neck, and then drew his sword, and at the first thrust he ran the Jew through. Nor did better fortune attend the Indians of Big Foot's band who fought against the United States in 1891, and who trusted for protection to their talismanic "ghost shirts."

S. Agatha was tortured with burning coals, and thus became the protectress from fire. A writer in 1561 says, "They be superstitious who put holiness in S. Agatha's letters for burning houses," and in Barnaby Googe we read that—

"S. Agatha defendes thy house from fire and fearfull flame,
But when it burns in armour all doth Florian quench the same."

Popish Kingdome, p. 38.

A curious legend relates that after the death of S. Agatha a tablet was mysteriously placed at her tomb, with the following inscription:—MENTEM SANCTAM SPONTANEAM; HONOREM DEO; ET PATRIÆ LIBERATIONEM, words which became a talisman against fire, and which have been found inscribed on encaustic tiles at Malvern and Shrewsbury; they also appear as a charm of fifteenth century date. The practice of bearing her veil in procession as a talisman whenever there is an eruption of Mount Etna is still kept up in Sicily. S. Florian was, no doubt, considered a protector from fire on account of the legend that he extinguished a conflagration by throwing an ewer of water upon it.

The noun "preservative" is defined in ordinary dictionaries of the present day as "that which preserves," but formerly, as with the almost identical French word, it signified that "which preserveth or defendeth from sickness," the meaning given in a little book called *An English Expositour*, published in 1680, and such a defence generally took a talismanic form. Occasionally proper medical remedies were combined with superstitious ones, and Thiers mentions an instance in which the patient was to take a dose of senna in a cup of an oval, oblong, or square form, and upon which the first letters of the alphabet were written. Sometimes talismans for the cure of diseases were let out for hire, as an advertisement *temp.* Anne

shows by offering the loan of a necklace to cure fits in children at the rate of ten shillings for eight days.*

In concluding these remarks, it may be observed that many of the talismans here recorded show the great power which the mysterious theory of "sympathy" possessed in former times. Its use in medicine is well known, and probably to its influence may be attributed the strange practice of building houses or castles, etc., in the form of certain objects, such as stars, triangles, fetterlocks, or gridirons. May not this custom have prevailed with the idea of forming talismans of the buildings themselves? May it not have been thought that the Trinity would protect a monastery built in the form of a triangle, or that S. Laurence would show his "sympathy" in favour of those who built a convent and palace in the form of the instrument by which he received his death?

APPENDIX.

A few Talismanic remedies are here given, which could not be conveniently introduced into the body of these remarks.

Ague.—For the cure of ague, it is said, in *Folk Medicine*, that in Hampshire the patient has to make three crosses with chalk on the back of the kitchen chimney, that in the centre being larger than the other two, and as the fire-smoke blackens them so will the ague disappear.

Apoplexy.—In Turkish medical practice a sovereign cure for apoplexy is to encircle the head with a parchment strip painted with the signs of the zodiac.

Colic.—Marcellus, in the fourth century, says that to escape it one should put on the left shoe first, and wear a gold leaf on which is thrice repeated 'L. M. O. R. I. A. *' and Alexander Traillianus mentions a ring on which, to preserve from this complaint, was written the letter N and the words, "Flee Flee Ho Ho Bile the lark was searching."

Cramp.—Rings possessed of healing power were called *vertuosus*, and were especial favourites for curing cramp; those hallowed by the English monarchs were widely known and used upon the Continent in the sixteenth century. In Queen Anne's time the horns of the stag-beetle were considered a talisman against cramp if worn in a ring.

Fever.—Majolus says that it was sometimes a practice to cure persons of fever by writing on three unconsecrated hosts *Qualis est Pater, etc.*, and giving them to the patient to eat. Brand furnishes the following, which he states to be from a book in his library:—

"For fever wryt thys wordys on a lorell lef ' + Ysmael + Ysmael adjuro vos per angelum ut seponetur iste homo N,' and lay thys lef under hys heat that he wete not thereof, and let hym ete letuse oft and drynk ipe seed smal grownden in a mortar and temper yt with ale.

* See Ashton's *Social Life in the Reign of Queen Anne*, p. 9.

Ophthalmia.—To cure this the Greek letters P A written on a paper and tied with flax round the neck was considered a remedy.

S. Anthony's Fire.—Rings of gold, especially those inscribed with magical words, were believed to be most efficacious in curing S. Anthony's fire.

Toothache.—These words written on paper, and carried on the person, charmed it away, *Strigiles, Salcesque, dentatæ dentium dolorem personate*.

Worms.—For these the following passage from the Psalms is to be hung from the neck :—*Dum appropriant super me nocentes ut edant carnes meas, ipsi infirmati sunt et ceciderunt*.

Some Lincolnshire Bell Customs.

BY FLORENCE PEACOCK.

THE following notes on the various customs and usages which have obtained, or still remain in Lincolnshire are intended as a kind of supplement to the article which appeared in the *Reliquary* for July, 1893, entitled "Some Lincolnshire Bell Customs."

It must be understood that when a custom is spoken of as still existing in the county it must only be taken as implying that it did exist at the time the note concerning it was made; each year old practices are being given up, knowingly and of intention in many cases, in others the hurry and bustle of modern life is slowly but surely covering up and hiding with the lichen of decay and forgetfulness what has been handed down for centuries from generation to generation by the simpler scale of a less complex civilization than ours has become. The writer will be very grateful to anyone who will point out to her cases in which the customs she speaks of as now existing have already passed into oblivion. To avoid needless repetition the facts mentioned in the former paper already alluded to are not given here.

There was a tradition that when "Great Tom of Lincoln" was recast in the Minster yard in January, 1610-11, the citizens, in order to make the tone of the bell purer, threw into the mass of molten metal much silver in the form of tankards, spoons, and other valuable objects, but that this is merely a fable was clearly demonstrated in 1834, when, on account of its being cracked, the bell was once again re-cast, and before it was melted a piece of the metal was assayed, and the proportion of silver in it found to be very small.

There is, or rather was, another belief current about "Great Tom," and that was to the effect that so loud was the sound made by tolling him that it used to turn all the milk sour for some miles round the Cathedral. "As loud as Great Tom" passed into a proverb. It is strange that the belief that silver improves the tone of bells should be such a wide-spread one; we find it existing in

most of the countries of Europe, in spite of the experiment of adding a quantity of this metal to bell metal having been so often tried unsuccessfully. Any appreciable quantity of silver has always been found to injure the tone of bells.

The writer was once gravely informed that the reason the bells of St. Martin's-in-the-Fields, London, are so wonderfully sweet and clear in sound is because Nell Gwynn insisted upon having a quantity of silver thrown into the metal when it was fusing. There are similar stories about nearly all bells that are considered to be in any way remarkable for pureness of tone.



SMALL HAND-BELL, FOUND IN BOTTESFORD CHURCH, LINCOLNSHIRE.

Sacring bells were to be found in all churches before the Reformation. They were rung to warn people that the Elevation of the Host was about to take place. We do not quite distinguish between this bell and the Sanctus Bell; they seem in some cases to be the same, and in others separate.

A small Sacring bell was discovered in Bottesford Church during the restoration of the building in 1870. When the plaster was taken from the west end of the southern aisle, one of the stones of the wall was found to be merely loosely placed in position, not built firmly in like the others. It was removed, and the bell was seen behind it in a hole evidently made in the masonry for its reception. This bell is

now in the possession of the Society of Antiquaries,* and is figured in the accompanying illustration, for the use of which we are indebted to the Society. The small Bottesford hand-bell may be conveniently compared with another bell, generally similar in character, from Pickering in Yorkshire. The Pickering bell was used latterly



SMALL HAND-BELL FROM PICKERING, YORKSHIRE.

by the town crier of that place as the crier's bell. It is now the property of the Duchy of Lancaster.†

There was formerly a small bell at Hemswell named the Agnus Bell. It may, perhaps, have been so called by reason of its being rung at the Elevation, which was immediately followed by the singing

* *Proceedings of the Society of Antiquaries*, 2nd series, vol. 5, p. 24.

† It will be found fully described in *Proceedings of the Society of Antiquaries*, Second Series, vol. ii., p. 69. We are also indebted to the Society for the loan of this illustration as well.

of the *Agnus Dei*. The following mention of it is interesting: "Itm . . . one agnus bell gone owtt of the foresayd church, no man knoweth how aȝo doȝie a thowssand five hundrethe three schore and fowre."*

In many of the Lincolnshire Churches, bells and other objects of interest were returned in 1566 as lost or missing, and no reasonable explanation of their being so is given. There can be but little doubt that many of them were secretly taken, and carefully put away in some safe place by people who hoped that the use of them might one day be restored. Most likely they got destroyed in after years by the descendants of those who had piously undertaken the charge of them. Under Glenthworth there is an entry which seems to point to this as its explanation: "A handbell—gone we cannot tell howe the same year" (1565).† It seems to have been a common thing to turn these small sacring bells into mortars; we find this was done at Hemswell in 1566: "ij hande belles—solld to Robertt Aestroppe one of the sayd churchwardens to make a mortar off."‡ Queen Elizabeth ascended the throne on November 17th, 1558, St. Hugh's Day, and there are many entries to be found in churchwardens' accounts for ringing the bells upon that day, after this date. At Kirton-in-Lindsey there is the following statement in 1581: "Item for mending the belles aganste Sant Hew day viij^d."; and then again in 1597: "Item vpon Sante Hue daye viij^d." There is another entry in the Kirton-in-Lindsey accounts that is interesting, though of later date. We find in 1630: "Item bestowed of the ringers in ayle for Joye of the younge Prince xij^d." This was for ringing the bells on the birth of Charles II. In reading of these loyal payments one is reminded of an inscription upon the first bell at Witham-on-the-Hill, which evinces a very different state of mind.

'Twas NOT TO PROSPER PRIDE OR HATE
 WILLIAM AUGUSTUS JOHNSON GAVE ME;
 BUT PEACE AND JOY TO CELEBRATE,
 AND CALL TO PRAYER TO HEAV'N TO SAVE YE:
 THEN KEEP THE TERMS AND E'ER REMEMBER
 MAY 29TH YE MUST NOT RING:
 NOR YET THE 5TH OF EACH NOVEMBER
 NOR ON THE CROWNING OF A KING.§

The harvest bell does not seem to have ever been very common in this county, but it was rung at Barrow-on-Humber in the eighteenth century very early in the morning, almost before daylight, and then again in the evening. In some parishes, it used, in former times, to be the custom to ring a bell at eight o'clock as a signal that people might then begin to glean. In the Louth churchwardens' accounts we find the following allusion to this custom in 1556: "To william east for knylling the bell in harvest for gathering of the pescodes iiij^d."

* *Peacock's Church Furniture*, p. 103.

† *Ibid*, p. 85. ‡ *Ibid*, p. 103.

§ *English Bells and Bell Lore*, 1888, T. North, c. 16, p. 191.

It was, and I believe still is, the custom in some places to ring a bell, or the bells, in case of fire, to call people from a distance to help in extinguishing it; in some parishes, to show with more certainty what the reason was, the bells were jangled instead of being rung, no doubt a much more certain way of attracting attention.

The early morning bell seems to have been almost universal before the Reformation. It was rung at S. Mary's, Stamford, at four o'clock until 1825; and at Burgh and one or two other places it was sounded in this century; the hours there were five o'clock in summer and six in winter. At Louth it was known as "The getting up Bell," and was rung between sixty and seventy years ago. The first bell at Horncastle has an inscription upon it which seems as if it bore reference to this use:

LECTUM FUGE DISCUTE SOMNUM,

and there can be but little doubt that it is also alluded to on the third bell at Friskney, which bears on it:

LABOREM SIGNO ET REQUIEM.

A mid-day bell was rung in certain villages, and is still to be heard at Epworth and Belton among other places. At Belton there is a most interesting octagonal font; it bears upon one of its sides the sculpture of a ringer, who is chiming two bells. At Gedney Hill it is the custom to ring a bell at the conclusion of each service, whether on Sundays or weekdays; and until comparatively lately the use at Louth was to ring the third bell after morning and evening service each Sunday; this went by the name of the "Leaving off Bell."

Advent was celebrated in many of the Lincolnshire parishes by the ringing of bells, usually, but not invariably, in the evening, the reason for this being that with the exception of Sundays the ringers were no doubt at work during the day, and therefore it could only be done after the labours of the day were ended. On St. Thomas's Day the bells were often rung; this was the case at Wragby till 1877, for on that day the churchwardens distributed a dole of bread and meat to various poor people. Christmas Day was ushered in at Kirton-in-Lindsey by the sound of the bells, and in 1630 we find in the churchwardens' accounts:

"It' given to the Ringers at Christenmasse day at morne xij^d."

At South Kelsey, I believe the bells are still rung at five o'clock on Christmas Day morning. During Lent, and upon Good Friday, the bells were, and are still rung at a variety of times and in many different ways. On Easter Sunday, too, there seems always to have been great divergence as to the custom of bell-ringing. At Mavis Enderby, it was usual to ring at daybreak upon that great festival of the Church.

At Messingham it used to be the practice, if there were to be no service on a Saint's day, to begin at eleven o'clock and ring the bells for half-an-hour. I do not know when this custom became obsolete.

In pre-Reformation times, the Passing bell, instead of being rung

as it is now after death, was sounded when a person was supposed to be at the point of death, in order that the people hearing it might be enabled to pray for a soul so soon to be beyond human help, and where naught but prayer might avail it anything. After the spirit had returned unto Him who gave it, the Soul bell was tolled, so that again, when all was over, the living might pray for the repose of the dead. This Soul bell was also rung at stated intervals after the death, at the month's end, the three months' end, and so on. Surtees alludes to this in the ballad of "*Sir John le Spring*"—

"Pray for the soul of Sir John le Spring :
 When the black monks sing, and the chantry bells ring.
 Pray for the sprite of the murdered knight,
 Pray for the rest of Sir John le Spring.

"And aye the mass-priest sings his song,
 And patters many a prayer,
 And the chantry bell tolls loud and long ;
 And aye the lamp burns there."

The Passing Bell, no longer indeed a true "passing" bell, is universally heard all over the county after a death has taken place. It is generally, but not always, the tenor bell that is tolled. It would be almost impossible to give an account of the various ways in which this custom has come down to us. There are between seventy and eighty different manners in Lincolnshire alone, of indicating the sex and age of the departed, for whom the knell is being sounded. Some few bells have inscriptions on them showing that they were meant to be thus used as the Passing or Soul Bell.

The third bell at Brant Broughton bears on it :

"Beg ye of God your soul to save,
 Before we call you to the grave."

The Banns Peal is yet heard in many churches. This is a peal rung after the publication, or "asking," of the banns of marriage. It is usually chimed on the first Sunday that the banns are "put up," after the morning service ; but this is by no means the universal practice. At Lavington and Long Bennington, and several other villages, it is rung on the first and third Sundays, in others on the third alone, as at Cotes Magna, and varies yet again at Elsham and Searby, where it is given on all the three Sundays.

At North Kelsey a peal is, or was until lately, rung on the Monday after the publication of the banns. At Stroxon, a use prevailed that may be found elsewhere, but of which I know no other instance. Until comparatively recently there was only one bell, and on the occasion of a wedding it was the custom for three men to beat a peal on it with hammers. It was called "The Three Bell Peal." In some parishes, it was usual in the eighteenth and the beginning of the nineteenth century to ring a peal very early on the morning of the

day after a wedding. It was retained at Mumby until recently, and, I believe, has been known within the last twenty years at Scotter. Peals at baptism, though not unknown, were, so far as I can discover, very uncommon in Lincolnshire; there is one rung at Searby, however, for ten minutes after each baptism.

The Curfew is yet to be heard in some places, the usual hour for it being eight o'clock; but at All Saints', Stamford, it is not rung until nine. At Louth, Market Rasen, Horncastle, and some other places, the day of the month is given by tolling at the end of the ringing.

It is the general practice to sound the tenor as the Sermon Bell. At Winterton, the treble bell is rung at the end of the sermon if there is to be the Celebration afterwards.

There seems to be some evidence that in Lincolnshire it was feared James II. might succeed in forcing on the Church of England those ancient forms and ceremonies which she had, to some extent, abandoned; this is borne out by the following inscription upon the bells at Glenthams, the date of which is 1687:

1. "The names of the Churchwardens."
2. "Labour overcometh all things."
3. "Let Glenthams ever be happy."
4. "Prosperity to the Church of England as in law Established."

This fourth bell is a significant presage of the revolution which took place in the following year. There is a somewhat similar sentiment on one of the bells at Scotter—

"Floreat Ecclesia Anglicana 1692"

but in this case the language is less emphatic, doubtless because James II. was then no longer ruling in England.

Some Eighteenth Century Sussex Notes.

THESE notes, written in a beautiful, clerly handwriting of the middle of the eighteenth century, recently passed by purchase into the hands of the Editor. There is nothing to show who the writer was, except his handwriting, and, so far, this has not been identified. That he was a Sussex clergyman seems almost certain, and that he was of an observant and scholarly disposition, is evident from the notes. They are written on eighteen pages of paper, 6½ by 8¼ inches, carrying various paper marks, the most noticeable of which is a large mark, about 4 by 3 inches, showing a figure of Britannia with a crowned lion rampant to the right, bearing a sheaf of arrows in his left paw, all "lodged" within a fence, with a gate in front. At the upper part of the device are the words: PRO PATRIA. Another mark shows the royal initials G. R. below a crown. On the seventh page is inserted a small Sepia drawing of "Brighthamston" church, 5 inches

by about $2\frac{1}{2}$ inches, which is reproduced on a slightly smaller scale to fit the size of our pages. Rather more than three of the pages are occupied with a vocabulary of Sussex words. These have been compared with the Rev. Chancellor Parish's well-known *Dictionary of the Sussex Dialect*. A letter "P" has been added in those cases where the same word occurs in Mr. Parish's book with the same significance assigned to it here, or "P. var.," when the meaning is somewhat different. In a few cases the same identical explanation is given in the same words. This would seem to indicate that the vocabulary in these notes is the original nucleus of the list of Sussex words, which, augmented by later workers, finally found its consummation in Mr. Parish's admirable book.

In several places quotations from printed works have been transcribed by the compiler of these notes. Such quotations have been omitted in print, but every entry which seems to be original on the part of the writer, and some which perhaps are not original—though the source from which they are derived has not been given—are reprinted word for word.

On two sides of a detached sheet occurs an account of Clayton church, near Brighton. This will be given at the end in full. A few footnotes have been added to the notes where it seemed desirable to do so, but otherwise they have been left to speak for themselves. It is only a matter for regret that there are not more of them, for it will be seen that they contain a good many odd scraps of information.

SUSSEX.

Chichester.

March the 14. Anno 1728^s dy'd in Chichester two Male Twins, within ten Minutes of each other, Aged 95 Years, four Months and odd Days.

Withyam.

In the Church of Withyam, On Charles Earl of Dorset, writ by Mr. Pope.

Dorset, the Grace of Courts, the Muse's Pride,
Patron of Arts, and Judge of Nature, dy'd !
The Scourge of Pride, tho' sanctify'd or great,
Of Fops in Learning, and of Knaves in State :
Yet soft his Nature, tho' severe his Lay,
His Anger moral, and his Wisdom gay.
Blest Satyrst ! who touch'd the mean so true,
As show'd, Vice had his Hate and Pity too.
Blest Courtier ! who could King and Country please,
Yet sacred keep his Friendships, and his Ease.
Blest Peer ! his great Forefathers ev'ry Grace
Reflecting, and reflected in his Race ;
Where other Buckhursts, other Dorsets shine,
And Patriots still, or Poets, deck the Line.

Charles Sackvil ; Earl of Dorset and Middlesex, Knight of the most Noble Order of the Garter, &c., died at the Bath, Jan. 29, 1705, and was buried in this Church on Feb. the 17 following.

Lewes.

On the 24 of October 1734. In the Morning about 50 minutes after three o'clock, In Lewes they had two strong shocks of an Earthquake, the first lasted near a minute; and on a general calculation from all informations, within twenty miles along the sea-coast, it was felt at the same time and manner.

This is the same which was perceived at Portsmouth, & through most part of the County of Southampton.*

Hurst-Green.

On the 11th of June, 1724, there happen'd a very strange Tempest at Hurst-Green, about 10 of the Clock in the Forenoon, the Clouds began to gather, and appear'd very thick at 12, the Wind being S.E., but the dark weather was N.W., and made its Way against the Wind; about one it thunder'd and lighten'd very much and was dark all around: Then it began to Rain great Drops, though but slightly; this was follow'd by a Wind, and a driving Rain like a Mist, for a small Time, the Thunder and Lightning increasing in the mean while, and seeming to be almost over their Heads; about this Time there fell Hail-stones of surprizing Bigness, and of several Shapes; some were broad like a Shilling, but thick in the Middle and jagged; it pour'd down to that Degree, that it was believed the like was never seen since the Time of Moses in Egypt; and it continu'd Raining and Hailing in that extraordinary Manner for two Hours, insomuch that this Place being a Level with Rising Grounds to it every Way, The Water ran down the Street, which is broad like a River, & forc'd it self all Manner of Ways with great Violence, and for about 3 Miles in Length, and a Mile and Halfe in Breadth, the Hail hath destroy'd all the Wheat, Barley, Pease, Oats, & about 17 or 18 Hop-Gardens, in one Orchard was no less than an hundard Bushels of Apples beat off the Trees, a Gentleman living in a good old Seat, had his Windows so broke and his House so batter'd, especially the Front towards the Weather, that the Maids being frightened fell into Fits, his Hop-yard was also destroy'd as was all his Corn upon the ground, as though the Ears thereof had been cut with Knives or Scissars. A Tempest so destructive in so short a space of Time, is the Discourse and Wonder of all People in those Parts.

* There are two references to this earthquake in the *Gentleman's Magazine* for 1734, as follow:—Friday 22. [October]. About 1 o'Clock in the Morning an Earthquake was felt in all Parts of the Town of Portsmouth and 3 or 4 Miles about the Country, particularly at Milton. A Captain in one of his Majesty's Ships in the Harbour, declar'd he felt it on Board his Ship, not in Shocks, but a Trembling for the Space of a Minute.—*Gentleman's Magazine* 1734, p. 571.

October 25

The Earthquake, which by Mistake was mentioned to be on the 22^d past, was perceived about 1 o'Clock in the Morning of the 25th, at Portsmouth and thro' most parts of Hampshire; and at 50 Minutes after three, two strong Shocks were felt at Lewes in Sussex, and within 20 Miles along the Sea-Coast.—*Ibid.*, p. 625.

At Bexhill, on Tuesday Night, being the 20th of May, 1729, about nine o'Clock, a terrible and surprizing Storm of Thunder and Lightning, accompanied with a Whirl-wind, arose out of the Sea, and came on Shoar there, and blew down part of a Barn, and part of a House call'd Rucholt, a Farm of George Nailor's, Esq. ; and also a House and Barn at Sidley-Green, and then came over, between Col. Pelham's House at Crowhurst, and Mr. Spiller's near Battel ; blew down a great Barn, and part of a House of S^r Thomas Webster's ; thence went to a Farm call'd Marli, another House of S^r Thomas Webster's and passed thro' a Wood of his, and destroy'd all the Timber thereof : From thence to the upper part of Selscomb-Street, and blew down two Houses, thence to the House of William Bishop, Esq. ; and there blew down several of his Chimneys, and almost all his Out-houses and Garden Walls, with five Barns, and the Parsonage-Barn near Selscomb Church, tore all Mr. Bishop's Timber to Pieces, to his Damage more than 500^l. From thence the Wirlwind passed over the Road, and blew down several Barns. Seven Barns and two houses it blew down in Ewhurst. From thence it went to Semsted a Farm of John Ladd's, Esq. ; and blew down the Waggon house, and passed over the Farm house, and Stript it of its Covering, and blew down the Great Barn which stood within a Rod of it. From thence it went into a great Wood of his called Church Wood, and passed through about twenty Rods broad, and so through his Brook-Woods, and either shiver'd to Pieces, or tore up by the Roots 170 odd of the finest growing Timber Trees that ever was seen, and what is more remarkable, the under Wood which is pretty high was not otherwise damaged than by the Fall of the Timber and the Tops thereof. The Fields of part of the Estate are furrowed by the Trees and Tops which have been blown thither and Lifted up in the Air, and carried afterwards 20 Rods distance from thence. The Wirlwind went over the Marsh and blew down several Capsons and Gates and Carried them quite away ; and passed over by Benenden in Kent, and so to Headcorn in the same County ravaging all before it. It is Remarkable that this Wirlwind did not Last above three Minutes ; but was attended with a terrible Noise, and a Continual Flame of Fire, and smell of Sulphur, and its observable, that the damage done was in no part a quarter of a Mile broad.

[Then follow quotations relating to Warbleton, Horsham, Nordin, Ticehurst, Lewes, Ripe, Lewes Downs, and Berwick, taken from various printed works.]

On January the 8th, 1738, about Eight in the Morning at Chichester, was a most violent Storm of Wind at S.W. and veer'd to every Point between that and W.S.W. which did great Damage to the Cathedral and several Houses in that City, and Blow'd down many Barns, and Trees in Abundance.

[Here occurs a quotation from Stow's *Annals*, p. 287, relative to Winchelsea.]

Hoadley Church.

At the West end of Hoadley Church, against the Wall on the South side of the Steeple, is plac'd a Tablet of white Marble, Inscribe;

Beneath Lyeth the Body of the Rev^d M^r William Griffith, Vic^r of this Parish, who departed this Life the 4th Day of March, 1720. Aged 67. years.

And also the Body of his Son William, by Anne his Wife, who was buryed March the 28th. 1696. in the 6th year of his Age.

And also the Body of Gainor his Daughter, by Anne his Wife, who was buryed March the 23. 1697. in the 11th year of her Age.

Below on a small Shield is Gules, three Lions ramp^t or, quarter'd with Azure three Dolphins nayant, embowed Argent.

The Crest is on a Wreath, a Lion rampant, Or.



THE OLD PARISH CHURCH, BRIGHTON, circa 1750.

Hoadley.

At the North side of the East end of Hoadley* Church-yard stands an Alter Tomb, whose Ledger or Top-Stone hath the following Inscription;

HERE is Interred the Body of EDWARD GAINSFORD, late of COWDEN in the COUNTY of KENT, Gent. who departed this Life, Dec^r 22: 1734. Aged 63.

And Also IANE Wife of the said EDWARD GAINSFORD, who departed this Life April 14. 1731. aged 61.

Brighthamston.

At the North-East end of the Church-yard of Brighthamston,† stands an Alter Tomb, whose Ledger, or Top-stone is Inscribe,

Here Lieth y^e Body of Richard Masters, Gent. Who departed this life. March y^e 27th MDCCXXII. Aged 77 years.

Here Also lieth Alice his Wife, who Died May y^e 25th, 1696. Aged 56 Years.

* i.e., West Hothly.

† i.e., Brighthelmstone, now generally known by its abbreviated name of Brighton.

On the South side of the Tomb is Carv'd a Shield bearing a Lion rampand holding in its Paws, a Rose branch slip'd.

Chichester.

A Storm of Thunder, Lightning, and Hail happen'd near Chichester, about the 2^d of July 1748. which did a prodigious deal of Damage; the Hailstones were very large, and of various Shapes, which cut off the Ears of the Corn as if it was done with a Hook; some Farmers have suffered five or six hundred Pounds Damage, & some quite ruined; some had their Windows broke to the value of 4 or 5 Pounds. Fowls had their Feathers stripped off by the Hailstones, and the Ducks were buried in the Dirt. There has not been such a Storm in the Memory of the oldest Man living, though it was not general, only here and there.

[Then occurs a quotation from Prynne *Aurum Reginae*, p. 80, relating to Chichester, *temp.* Edward IV.]

Broadwater.

On the 9th of December, 1734. Dyed at Broadwater near Stenning, John Burnet, aged 109 Years. He had had 6 Wives, three of whom he Marry'd and buryed since he entered into the 101st year of his Age.

October the 8th. 1737. Dy'd at Leers, Mr. Henry Morgan, Aged 105 years, and 6 Months.

[Then follows a quotation relating to an echo heard at Shipley, from Harris's *Technical Lexicon* under the word 'Echo'; and also a quotation (*Merc. Rust*, Edit. 1685, p. 138 and p. 142), relating to the See of Chichester, and to the desecration of the cathedral church by the Puritans.]

Ashburnham.

October the 15th, 1743. The Honourable Bertram Ashburnham, Esq; lately deceased, did bequeath by his Will to the Clerk of the Parish Church of Ashburnham, and his Successors for ever, the Watch of King Charles the First, which he had in his Pocket at the time of his Death, and likewise the Shirt he then wore, which has some Drops of Blood on it, and which are deposited in the Vestry of the said Church.*

Fiddleworth.

On Tuesday the 4th of June 1745. Robert Chalcroft of Fiddleworth, had a Sow farrowed a Pig, which had part of two Bodies, two Tails, two Polls, four Ears, one Head, two Eyes, one Mouth, one Tongue, and eight Legs.

Seaford.

In March 1739, Died at Seaford one Mrs. Jobbin, aged 107 years, who had been kept for above twenty years by the Parish.

[Then follow some short quotations relating to 'Lavent River,' 'Angleton' (*i.e.*, Hangleton, near Shoreham), Hastings, Winchelsea, and Dimsdale Forest.]

Midhurst.

On June the 3rd 1747. at Midhurst was a violent Storm of Thunder and Lightning, attended with a Shower of Rain which lasted three Hours: It fill'd the River to such a Degree, that it carried away the Bridge; the Church-yard and Church were

* These are now preserved at Ashburnham House.

Arun River.
Arundel.

overflowed with water some Feet deep, which has not been known before in the Memory of Man ; the Damage it has done to the Corn is incredible ; Mr. Carshal had several Sheep drown'd in the River Arun, and his Servant was kill'd by a Flash of Lightning as he was attending them : Mr. Marston, a Grocer at Arundel, was also struck dead. In short, the Town was so greatly terrify'd that it is past Description.

(To be continued.)

The Old Municipal Corporations of Ireland.

IN 1835 a Royal Commission, which had been entrusted with the duty of inquiring into the state of the Municipal Corporations in Ireland, presented a first Report. This, by command of the King, was ordered to be presented to both houses of Parliament, and was in due course printed as a Blue Book.*

We propose to give, in a series of short papers, a brief summary of the information regarding the Irish Municipal Corporations at that time existing, or which were reported by the Commission to have become extinct. It will be seen that the Commission has placed on record in the Report, a good deal of curious and valuable matter which would, otherwise, before now have been forgotten, and lost.

The contents of the Report are arranged according to the Circuits of the Judges, beginning with the Corporations within the Southern Circuit. These we give below in the order in which they occur in the Report.

SOUTHERN CIRCUIT.

BALTIMORE, co. Cork.

Incorporated: 25th March, 1613 (James I.).

Corporation to consist of: "A sovereign, 12 burgesses, and a commonalty." The sovereign and burgesses to return two members to Parliament.

At the time of the Commission: No trace of the corporation, but a Water Bailiff was appointed by the lord of the manor (Lord Carbery).

BANDON BRIDGE, co. Cork.

Incorporated: 13th March, 1613-14 (James I.).

Style: "The Provost, Free Burgesses, and Commonalty of the Borough of Bandon Bridge." It consisted of a Provost, 12 Burgesses, and an unlimited number of freemen.

At the time of the Commission: Actual number of freemen was 204, of whom 78 resided in the borough.

* It is entitled: "The First Report of the Commissioners appointed to inquire into the Municipal Corporations in Ireland. Presented to both houses of Parliament by command of his Majesty. London, 1835, etc." A copy will be found in the British Museum among the parliamentary papers, being vol. 27 of those of the year 1835. It should be said that information as to Dublin, etc., precedes the account of the Corporations in the Southern Circuit, but we intend to deal with that separately at a later period.

CASTLE MARTYR, co. Cork.

Incorporated: 28th July, 1675 (Charles II.), as: "The Borough and Town of Castle Martyr."

Style: "The Portreeve, Bailiff, and Burgesses of the Borough and Town of Castle Martyr."*

CHARLEVILLE, co. Cork.

Incorporated: 29th May, 1672 (Charles II.), to consist of a Sovereign, 2 Bailiffs, 12 Burgesses, and Freemen.

Style: "The Sovereign, Bailiffs, and Burgesses of the Borough of Charleville."

At the time of the Commission: "Only one freeman, who is not a burgess, living."

CLOUGHNAKILTY, co. Cork.

Incorporated: 5th May, 1613 (James I.).

Style: "The Sovereign, Free Burgesses, and Commonalty of the Borough of Cloughnakilty."

At the time of the Commission: "consists of one sovereign, and any number of burgesses, varying from thirteen to twenty-four. At present there are eighteen."

CITY OF CORK.

The Commissioners report that the earliest charter extant is one of Henry III. (3rd Jan., 26th year of reign); it is enrolled in Chancery (Rot. Pat. 13 Car. II. p. 4. m. 28). The chief officer is styled in it the "Provost," also that there are several late charters; and that one of 1317 appears to be the first in which the "Mayor" is named. It re-leases certain benefits to "the Mayor and Bailiffs and Commonalty of the city of Cork."

A charter, 11th March, 28th Henry VIII., grants that the Mayor may have a sword carried before him, and that the sword-bearer shall wear a particular cap, which the Commissioners report "is still observed."

A charter, 10th March, 6th James I., grants to the city that it shall hereafter be a free city, and incorporates it as:

"The Mayor, Sheriffs, and Commonalty of the City of Cork," which the Commissioners say "is their present style." They add that the same Charter also grants that "all lands extending for three miles from the walls shall be measured and marked out by Commissioners named, and thenceforth shall be a distinct county to be called 'The County of the City of Cork.'"

DONERAILE, co. Cork.

A charter granted 30th March, 1639 (Charles I.), which created the Manor, but no municipal corporation.

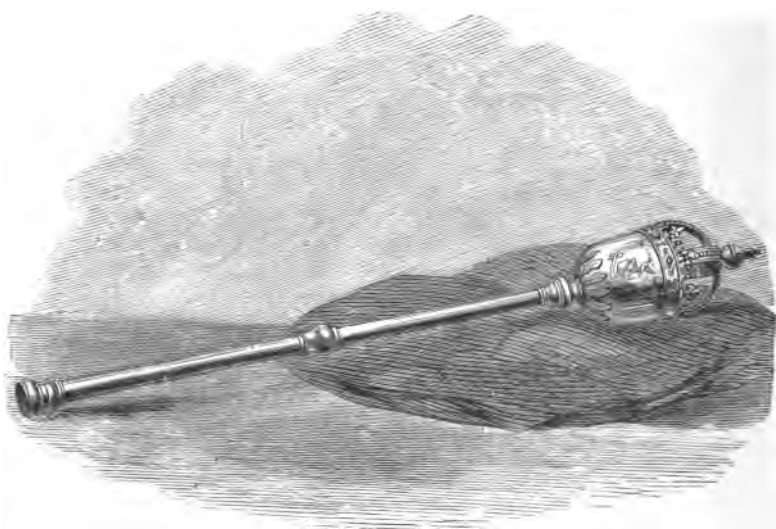
Doneraile returned two members to Parliament.

* The mace formerly belonging to the corporation of Castle Martyr has been described by Mr. Robert Day, F.S.A., in the *Journal* of the Royal Society of Antiquaries of Ireland, Vol. IX. (Fourth Series), p. 302, where illustrations of it and of the borough seal are given. The mace is of the reign of James II.

DUNGARVAN, co. Waterford.

Originally incorporated at a very early period, as in an Act of Parliament, held at Wexford, 3 Edward IV., set forth in charter of James I. a corporation was recognised as existing, called: "The Portreeve and Commons of the Town of Dungarvan." The Commissioners say that the first charter which they "have been able to find" is one of 9th January, 1609-10 (James I.), in which the style of the Corporation is: "The Sovereign, Brethren, and Free Burgesses of the Borough of Dungarvan." Another charter, 15th April, 1689 (James II.), is on record, but the Commissioners state that the Corporation became extinct "at a very remote period."

They further report that they "examined one gentleman of very great age, a native of the town, who stated that he had never known, or conversed with any person, who recollected the existence of a corporation, or of any corporate officer in the town."



THE KINSALE MACE.

(Now belonging to the Corporation of Margate.)

KILMALLOCK, co. Limerick.

Corporation, if not by prescription, is recognised by a charter of Edward III. and others.

Existing governing charter, 10th January, 27th Elizabeth.

Style: "The Sovereign and Burgesses of the Town of Kilmallock."

KINSALE, co. Cork.

Corporation by prescription. A number of charters.

Existing Style: "The Sovereign, Burgesses, and Commonalty of the Town of Kinsale."

The Commissioners state that in the charters of Elizabeth, James I., and James II. the style was: "The Sovereign and Commons of the Town of Kinsale," and that "the present style" was first used in the charter of Charles I., and was repeated in that of George I. (8th March, 1721). They also add that in writs or Parliamentary summonses and estreats or fines of various dates (48 Edward III., 18 Richard II., 28 Henry VI., 2 Elizabeth), various styles as: "Sovereign and Bailiffs," "Provost and Bailiffs," and "Sovereign and Provosts," are used. The Register Book of the Corporation of Kinsale (1652 to 1800) was printed by the late Dr. R. Caulfield in 1879. The Corporation is, we believe, now extinct. The Mace of the borough passed into the hands of the late Sir George Bowyer, by whom it was given, in 1865, to the corporation of Margate in Kent. It is roughly represented in the accompanying illustration, and is of the reign of George II.

LISMORE, co. Waterford.

"The Borough of Lismore."

The Commissioners say that a "charter appears to have been procured by Sir Richard Boyle, first Earl of Cork, with a view to establishing a corporation in the town; but whether he ever acted upon it, or there was at any time a corporation in existence in the town, is not now known."

MALLOW, co. Cork.

"Borough of Mallow."

The Commissioners say that Mallow "is not now a corporate town, nor could we discover any evidence that a corporation had ever actually existed in it. A charter, however, is found enrolled in the Rolls Office of the 27th February, 10 James I., incorporating the 'Borough of Mallow,' and purporting to create a corporation, to consist of a provost, twelve free burgesses, and a commonalty styled: 'The Provost, Free Burgesses, and Commonalty of the Borough of Mallow.'"

MIDDLETON, co. Cork.

The Commissioners report that it was incorporated 2nd January, 22 Car. II., by a charter which granted to Sir St. John Broderick that certain lands—his estate—should be a manor, called "The Manor of Middleton." It further granted that the castle, town, and lands of Castle Redmond and Carraby, part of the manor, should be a free borough, and the corporation styled: "The Borough and Town of Middleton," the corporation to consist of one Sovereign, two Bailiffs, and twelve Burgesses.

The Commissioners further state that this corporation was still kept up, but had no duties to perform.

RATHCORMAC, co. Cork.

The Commissioners report that no corporation was created by the charter (33 Car. II.), which gave the right of electing two members of Parliament.

TALLAGH or TALLOW, co. Waterford.

Incorporated: 1 May, 1612-13 (James I.).

Style: "The Suffraigne, Free Burgesses, and Commonalty of the Borough of Tallagh."

The Commissioners add that the only trace of the existence of any corporation is a deed in the archives of the Duke of Devonshire, dated 8th July, 1630, which bears the corporation seal. It presents three persons to the then Earl of Cork for one of them to be chosen Sovereign.

YOUGHAL, co. Cork.

A corporation by prescription. Several early charters. In 1374-5 a charter makes grants to the "Sovereign, Bailiffs, and good men of the town of Youghill."

"Present Style: The Mayor, Bailiffs, Burgesses, and Commonalty of the Town of Youghal.'

(The End of the Southern Circuit.)

Testamenta Antiqua.

III.

THE WILL OF JOHN LOWE, S.T.P., BISHOP OF ROCHESTER.

BY W. H. ST. JOHN HOPE, M.A.

JOHN LOWE, S.T.P., the testator,* was appointed by a papal bull, dated August 7th, 1433, to the bishoprick of St. Asaph, although a license had been granted to the chapter of that church on April 26th, to elect a successor to Robert of Lancaster, the late bishop, who had died a month previously. Bishop Lowe's appointment appears to have been acquiesced in by the king, for he received the temporalities of the see on the 17th of October, and the spiritualities four days later, and was consecrated on November 1st in the same year. By another papal bull, dated April 2nd, 1444, Bishop Lowe was translated to the see of Rochester, and on June 14th of that year he received the spiritualities and temporalities of his new see both from the archbishop, as well as from the king. On account of age and increasing infirmity he afterwards desired to resign his see, and on June 5th, 1465, Edward IV. wrote to the pope on the subject, and recommended Thomas Rotherham, or Scot (afterwards eventually archbishop of York), as his successor. Bishop Lowe, however, died bishop of Rochester on September 30th, 1467, and was buried, according to the directions contained in his will, in the tomb he had prepared for himself in his cathedral church, on the north side of the quire,

* John Lowe was an Austin Friar at Droitwich, and became prior of the Austin Friars of London before 1422.

nearly opposite to the bishop's throne, before the golden image of St. Andrew.

The tomb stood originally against the north side of a screen shutting off the north-eastern transept,* but was removed in or about 1872, by Sir G. G. Scott, to one of the arches opening into the eastern aisle of the same transept, where it now stands north and south against the back of an eighteenth century monument. An ancient landmark in the topography of the cathedral church was thus unnecessarily done away with. The monument is a plain altar tomb without any effigy, inscribed round the upper edge:

Miserere . deus . anime . f† . Johannis . lowe . Epis-
copi | Credo + videre + bona + domini + in + terra +
uivencium * | Sancti . Andrea . et . Augustine . Orate
pro . nobis.

On the old east end are two blank shields. The long (north) side has a row of seven shields, of which six are inscribed:

ibc | est | amor | meus | deo | grās

and the last bears the bishop's arms: (*argent*) on a bend (*azure*), *three wolves' heads erased (of the field)*. On the old west end is an angel holding a large shield of the bishop's arms with the curious addition in the sinister chief of a saltire (*gules*) charged with an escallop (*or*), the arms of the see. On the base of the tomb are scrolls bearing in ribbon black letter:

Quam + breve + spacium | bec . mundi . gloria . ut .
Umbra . hominis . sunt . eius | gaudia.

The bishop's will is as follows:

In dei nomine Amen. In festo assumptionis beate marie virginis Anno domini Millesimo CCCC lx^{mo} tercio Ego frater Johannes Lowe Roffensis dei permissione Episcopus sanus mente et corpore incolumis grates deo sub manu propria stabo et condo testamentum meum in hunc modum.

Inprimis ut moris boni christiani lego animum meum deo salvatori et corpus meum deo salvatori et corpus meum sepeliendum coram ymagine aurata sancti Andree ex opposito sedis episcopalis in ecclesia mea Cathedrali de Rochestria ex parte boriali in choro in tumba aliquantum elevata ad expensas meas constructa et construenda.

Item lego ecclesie mee Roffensi ad maiorem securitatem eorum et noticiam aliorum quorumcumque non oporteat quod jam deliberati sunt eis monachis totam illam sectam rubiorum vestimentorum de panno aureo leonum et leporum cum xj capis et ceteris ejusdem secte preter sexaginta quatuor marcas quas eciam remisi et dedi eis quod

* See plan in Thorpe's *Custumale Roffense*, p. 174. Plates XLVI. and XLVII. in the same work (p. 215) represent the side and ends of the tomb.

† i.e., fratris.

deliberabantur michi de firma ecclesie de ffrendesbery alias autem centum libras in quibus hodie michi de eadem firma tenentur non remitto eis sed retineo aut michi solvendas aut executoribus meis pro successore meo in parte solucionis implementorum meorum.

Item lego eis pulcrum calicem meum cum historijs festorum Christi in pede et xij apostolis in patena operatis precij viginti duarum marcarum.

Item lego ecclesie Christi Cantuariensi decem marcas pro capa choralis emendanda nisi ante mortem meam satisfecero eis de capa honesta hujus autem testamenti mei executores et ultime voluntatis mee dispositores de omnibus bonis meis legatis et non legatis exceptis hijs que in Codicello vocato nigro libro de papiro expressa sunt ubi specificavi ea que dedi et deliberavi infra ordinem meum et extra tam secularibus quam regularibus nec reponenda in aliquo testamento meo.

Hos inquam constituo et ordino executores videlicet Dominum Thomam Kemp Londoñ Episcopum Johannem Clerk de Wrotham Baronem de Scaccario domini Regis Willelmum Alisaundir Magistrum Willelmum Petir Johannem Cherymañ Ricardum Burlton et Johannem Lowe servitorem meum ac fratrem Willelmum Sherwey cum fratre Roberto Gyffart si habeant licenciam provincialis Superiores constituo dominum Thomam Bourgchieñ Cantuañ Archiepiscopum magistrum Johannem Lowe Roffeñ Archidiaconum magistrum Thomam Candoꝝ officialem et Edmundum Chartesey.

In isto codicello continetur pars dispositionis ultime voluntatis Reverendi patris et domini Johannis dei gracia Roffensis Episcopi videlicet in primis voluit Reverendissimus in Christo pater et dominus dominus Thomas dei gracia Cantuariensis Archiepiscopus pro cordiali affectione et favore testatori et executorum suorum haberet ciphum suum deauratum vocatum Gobletum cum armis bone memorie domini Johannis Stafford quondam Cantuariensis Archiepiscopi.

Item voluit et legavit cuilibet familiari suo scutifero manenti in domo et familia die mortis sue xxxiij solidos quatuor denarios.

Item cuilibet valecto xxvj. s. viij. denarios.

Item cuilibet garcioni xs. et aliis pagettis et pueris juxta dispositionem executorum suorum.

Item voluit et legavit Johanni Lowe consanguineo suo et servitori xx^{ti} libras in pecunijs vel valõrem de quo fit contentus.

Probatum fuit suprascriptum testamentum una cum codicello apud Lamehith xxj die mensis Novembris Anno domini M^oCCCC lxxvij^{mo} ac approbatum etc. Et commissa fuit administracio omnium et singulorum bonorum et debitorum dicti domini defuncti Willelmo Alisaundre Magistro Willelmo Petyr Johanni Cheryman Ricardo Burlton et Johanni Lowe executoribus in dicto testamento etc. de bene et fideliter administrando etc. ac de pleno et fidei Inventario omnium et singulorum bonorum et debitorum etc. citra festum Purificacionis beate Marie virginis proximo etc. ac de pleno compoto etc. jurat. etc. Reservata potestate &c. D.

Reg. Godyn (1463—8), f. 263.

Notes on the Cathedral Churches of Sweden.

BY T. M. FALLOW, M.A., F.S.A.

II.

LUND.

The Cathedral Church of St. Lawrence.

LUND, the ancient *Londinum Danorum*, or "London of the Danes," is situated in the south-west of the mainland of Sweden, within the district of Skåne, which until the middle of the seventeenth century formed an integral portion of the kingdom of Denmark. Lund is a city of remote antiquity, and it is traditionally said to have been a place of considerable importance, even before the introduction of Christianity into Scandinavia.* Fabulous stories are told of its vast size in the days of Paganism, and the population is said to have reached, at one time in the Pagan era, a total of no less than 200,000 persons. Without accepting such an estimate as anything else than an enormous exaggeration, there still seems no reason to doubt that in very early times Lund was a place of considerable size. It was natural, therefore, that it should be chosen as the see of a bishop. At first Skåne formed part of the diocese of Roskilde, but in the eleventh century it was detached from that diocese, and two bishoprics were founded in it, one at a place called Dalby, and the other at Lund. The first of these, after the brief episcopate of a single bishop, was absorbed in that of Lund, which in 1104 was made an archbishopric, with the other Scandinavian sees suffragan to it. At rather later periods the sees of Norway and Sweden were detached from the ecclesiastical province of Lund, which, however, continued to be the metropolitan see of Denmark until the Reformation. As such, its cathedral church became one of the stateliest and richest of the minsters of the north. The city of Lund, too, was often the residence of the Kings of Denmark, and both city and cathedral flourished during the middle ages with no small amount of prosperity. The Reformation, however, dealt to both alike what nearly proved to be their death-blow. The city dwindled to the dimensions of a mere village, with less than a thousand inhabitants, and the cathedral, as a consequence of this, suffered from neglect, as well as from the loss of its revenues. The gradual revival of Lund dates from the foundation of the University there, at the end of the seventeenth century, but, even now, Lund is only a second or third-rate provincial town, with a population of only some 12,000 inhabitants.

The cathedral is, of course, the chief building in Lund. It was

* The *Rhyming Chronicle* has the couplet relating to Lund and its neighbour Skänör (now a small village):

"Den tid Christus lod sig föde.
Stod Lund og Skänör i fagerste gröde."

That is: "At the time when Christ vouchsafed to be born, Lund and Skänör were in the height of prosperity."

originally founded by bishop Eginus, an Englishman, in the latter part of the eleventh century. The plan is that of a Romanesque church, in the form of a Latin cross, the east end of the choir terminating in an apse. The nave alone has side aisles; they are separated from the central aisle by a series of massive rectangular columns, which almost partake of the character of detached portions of the wall. The blind arches borne by these columns are each broken into two smaller arches with a central shaft or pier, much after the manner common in triforium arcades in many of the greater English churches of the Norman period. There is, however, no triforium at Lund,



LUND CATHEDRAL, FROM THE NORTH-EAST.

(From a photograph by A. Lindahl, Stockholm).*

and the clerestory is only meagre in character compared with the rest of the work. The central aisle of the nave is double the height and double the width of the side aisles. The transepts and crossing, with the choir and apse, are raised considerably above the level of the floor of the nave, from which they are reached by a flight of seventeen steps. Beneath them is the crypt, or as it is locally called, the "kraftskyrka," which is one of the most notable features of the cathedral. Neither the choir or transepts have side aisles, nor is there an ambulatory or "koromgång" round the apse. At the west end of the nave there are two square towers with pyramidal roofs, but they are modern, although they represent ancient towers in that position, now demolished.

The cathedral suffered from a disastrous fire in 1234, after which a considerable portion had to be reconstructed, and an evidence of the Transitional style then followed may still be observed in the

* It should have been stated that the photograph of the interior of Linköping Cathedral in the last number of the *Reliquary* (Plate viii.) was by Hr. C. F. Lindberg, Stockholm.

interior roof of the central aisle of the nave, which supplanted the earlier cross-vaulting there.* Later periods also left their mark on the history of the church. At the beginning of the sixteenth century archbishop Birger Gunnarsen summoned a Dutch architect, Adam Van Buren by name, from Holland, to superintend the work then in progress in the crypt and other parts of the church, and the work then done necessarily followed the fashion of that period. The crypt was erected between 1123-1131 by archbishop Asker, and it is co-extensive with the whole of the church east of the nave. The vaulting and superstructure are supported by twenty-four massive pillars. It is said to have fallen into a bad condition, when archbishop Gunnarsen set to work to restore it, under the guidance of Adam Van Buren. There is a well in it under the north transept, the carved stonework of which dates from that restoration. The archbishop died in 1519, and was buried in the crypt beneath a fine tomb, which still remains. Attached to one of the piers of the crypt are carved the figures, traditionally known as those of a giant Finn, his wife, and child. The legend relating to them is scarcely worth repeating here, but will be found fully told by Mr. Horace Marryat, in his book *One Year in Sweden*.†

The upper choir of the church appears to have been erected in 1145-6, by which time a considerable portion of the nave had also been completed.‡ The dimensions of the church, as given by *Bazdeker*, differ but little from those given elsewhere, and are as follows: length of church 263 feet, width across the transepts 118 feet, height 70 feet. Mr. Murray gives the dimensions of the crypt as: length 126 feet, width 36 feet, height 14 feet.§

At the period of the Reformation, and in fact until some sixty years ago, Lund cathedral was a building which, having been originally built in the Romanesque style, bore evidence of alterations and additions of each successive period, and told its long and varied history, written by the finger of time on its stones. It is to be deplored that it does this no longer. In the year 1833 the idea of subjecting the church to the process of a "thorough restoration" was mooted, and being taken up with no lack of zeal, was presently carried out with the most disastrous results. The restoration of the church was at first entrusted to the skill of the late Professor Brunius, who was at the time professor of Greek in the University of Lund, and who had evinced great interest in the subject of early ecclesiastical architecture. The inevitable result followed. Everything of a date subsequent to the Romanesque period, or which did not commend itself to the professor as being "correct," was swept away to the moles and to the bats, and the church at length emerged from the ordeal another building, its interest nearly gone, and the greater part of its history obliterated. It will not be amiss to quote here what an observant writer like Mr. Horace

* Hildebrand: *Den Kyrkliga Konsten*, p. 43.

† London, 1862, John Murray, vol. i., p. 42.

‡ *Den Kyrkliga Konsten*, p. 31.

§ *Hand-book for Travellers in Sweden* (edition 1871), p. 92.

Marryat, who visited the church in 1860, soon after the work was completed, thought of Professor Brunius's performance. He wrote as follows : * "The church is built in the form of a Latin cross, with aisle and rounded apse ; a flight of seventeen steps leads to the transept ; by two more you gain the choir ; and then, by an ascent of three you reach the high altar. The proportions of the building are grand. In the transepts are four altar recesses, high arched, supported by lofty columns, resting on figures symbolical of the evangelists. In two of these recesses stand seven-branched brazen candelabras of the thirteenth century,† surmounted by crowns and resting on the uncouth monsters of the Apocalypse ; while on a third appears the image of St. Lawrence, gridiron in hand.

"In early times the cathedral of Lund had the privilege of sanctuary : a round stone inserted in the pavement of the choir marks the spot from which no man, however great his crime, could be removed by force.

"Every carving of the round-arch period, 'Rund-bågsstil,' as it is here termed, has been tenderly cared for by the director of the works, Professor Brunius ; but the restoration has been carried out without plan, and the whole is as unfinished as the giant Finn himself could have wished. Great credit is due to the learned professor for his love of this early period ; but here all praise ends, and much blame ensues ; so engrossed has he been by the style of its early founders, he has literally caused the cathedral to be swept of all objects of later date—altars, carvings, and epitaphia—entirely destroying the character of the building, now bare and naked as a parish barn. The choir of St. Lawrence was, previous to 1833, divided from the nave—cathedral fashion—by a fine old organ and screen of white alabaster and black marble (1572), bearing the busts of Frederik II. of Denmark and his queen Sophia : this Brunius caused to be recklessly torn down and hewn to pieces, and the richly carved stalls of the thirteenth century‡ have also been removed by his orders. Few monuments of ancient date remain, for the church of Lund, though much esteemed for its sanctity, was never chosen by kings as a place of sepulture."

In 1868 Professor Brunius was succeeded by Dr. Zettervall as director of the restoration, and although Dr. Zettervall is probably more capable as an architect than the professor was, the later "restoration" has been of even more drastic and mischievous a character than that which preceded it. The result is altogether a huge disaster, whether viewed from an archæological or from an artistic point of view. The first thing Dr. Zettervall set to work upon was to undo Professor Brunius's work, and to renew almost the whole edifice. The two western towers and the west front have been wholly rebuilt from designs by the architect, and the following criticism of them by an unbiased witness (who seems to

* *One Year in Sweden*, vol. i., p. 45.

† They are really of a much later date.

‡ They are really much later.

have thought they were original, or at any rate modern copies of what went before) speaks for itself. Major Heales says of the towers that :

“ On the exterior they are simply square in plan, without buttress or other projection to relieve their bareness, and they are horizontally divided into many little stories, little diversified : consequently they



LUND CATHEDRAL. THE INTERIOR, LOOKING EAST.

(From a photograph by Lina Joun, Lund).

are deficient as much in beauty as in dignity. They flank the west bay of the nave, but do not now (at all events) open to it. The west portal of the nave is deeply recessed and shafted : but monotonous.”*

So “thorough” has the process of restoration been during the last sixty years, that scarcely any part of the ancient work has escaped.

* *The Architecture of the Churches of Denmark*, p. 15.

A sum which is probably not very far short of £100,000 has been expended in doing the mischief. Fortunately, disastrous as both the restorations have been, they have not quite destroyed the whole interest of the cathedral, and it still retains, too, some of its ancient fittings, including the beautiful choir stalls, seventy-seven in number, which, having been banished to the crypt, are now arranged east of the altar, round the apse. (Plate II.)

A description of the cathedral as it then was, was compiled in the middle of last century, by Johan Corylander. This description, edited by Hr: Martin Weibull, was printed in 1884 by the local archæological society, and from it is taken the illustration of the cathedral from the south as it appeared in 1754. The drawing is only a crude one, and does not give much detail, but it shows enough of the church to indicate what a very picturesque and attractive building it was before its restorations in the present century. That illustration may be usefully compared with those of the church as it appears at the present time.

From the appendices to Corylander's book the following inventories, have been taken. They will all be read with interest; particularly the inventory of the relics, in which more than a passing connection with our own country may be noted.

THE RELICS IN LUND CATHEDRAL.*

1. iii. crucifixes inlaid with precious stones, and in the middle-sized crucifix are fastened ii. pieces of the cross of Christ.

2. The great crucifix is inlaid with precious stones, and in it is fastened a piece of the pillar at which Christ was scourged.

3. In the least crucifix, wrought of gold, are fastened divers precious stones, of the gift of Margaret, Queen of Denmark, Norway, and Sweden.

4. A part of Christ's crown of thorns, set within a gilt crown.

5. Monstrances of crystal. In which are a piece of the cross on which St. Peter was crucified; also a piece of the rib of St. Matthew. Also St. Philip's arm, etc.

6. A great monstrance of crystal, harnessed with silver, in which are divers portions of saints.

7. A shrine of silver in which are [some] of the clothes of the Virgin Mary.

8. A little monstrance of silver gilt, in which are divers bones of saints.

9. A long monstrance of crystal inlaid with silver and gilt, standing upon four feet: in which are bones of apostles.

10. A round box of silver and gilt; wherein is some of the earth from Christ's grave.

* Appendix II., p. 99. The Inventory is headed: "The chief of the holy things which belonged to Lund Church in Skåne are here briefly enumerated, although others are recorded in the original."



LUND CATHEDRAL.

(THE APSE WITH CHOIR STALLS ARRANGED ROUND IT.)

LINA JONN, PHOTO LUND

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11. An arm of silver, in whose hand is a round ball with a crucifix upon it, wherein is a piece of the arm of St. Knud, king and martyr, who did found, erect, and endow this great church of Lund.

12. A great shrine of silver and gilt, and with divers kinds of beasts engraved on the outside. Within it are divers bones of St. Gregory, of St. Bartholomew, of St. Christopher, and of Mary Magdalene.

13. A great silver image, having a small box in the hand, which belonged to archbishop Peter Lycke,* and was given to him by Philip [? Henry] king of England. In the same small box are some bones of St. Sigfred archbishop, who was once Bishop of Wexö, and converted the whole kingdom of Sweden, and a great part of Denmark, to the Christian faith.

14. A great silver head with a crown upon it, and hair of silver, within which head is the whole of St. Lawrence's head, who was king of England (!).

15. A little silver head with a mitre † engraved, wherein are bones of St. Clement. Item of St. Thomas, archbishop of Canterbury.

16. A little silver box, on the top of which are engraved ii. heads, wherein are a piece of the manger of Christ, some bones of Martin, bishop. Item of Pope St. Clement.

17. A silver hand, gilt, in which are some of the fingers of St. Clement.

18. Another silver hand, which has a pen between the fingers; [wherein] are a piece of the fingers of St. Brigitte, ‡ and of Mary Magdalene.

19. A round small box of crystal, etc.

20. A little silver image, holding a *boeg* § and *beger* in the hand.

21. A shrine of ivory adorned with birds and beasts, wherein is a piece of the stone upon which Christ rested when He fasted. Also a piece of wood from the garden of Eden.||

22. Also a small ivory box gilded above and beneath, with the xii. apostles engraved round it. Of the gift of the Bishop of Bergen, Herr Aslaciuss ¶

23. Also vii. other small ivory boxes in which are various [relics] etc.

24. A little silver crucifix that belonged to a crucifix of tree, of the gift of Hans Klingenberg, in which is a piece of the stone on which Christ rested when He sweated the bloody sweat.

* Consecrated bishop of Ribe in 1409, from whence he was translated to Lund, where he was archbishop from 1418 to 1436; the King intended was probably Henry IV., whose daughter Philippa was married to Erik of Pomerania, King of Denmark and Norway.

† Literally: an episcopal hatband—'it biskopelig hatteband.'

‡ i.e., St. Brita of Sweden, not the better known St. Bridget of Kildare.

§ The inventory is in Old Swedish. A few words, the meaning of which I do not know, and which I cannot find in any dictionary, are retained in their original form, but are printed in italics. This remark also applies to the two kinds of cloth called "tubin" and "multum," mentioned in the inventory of 1754.

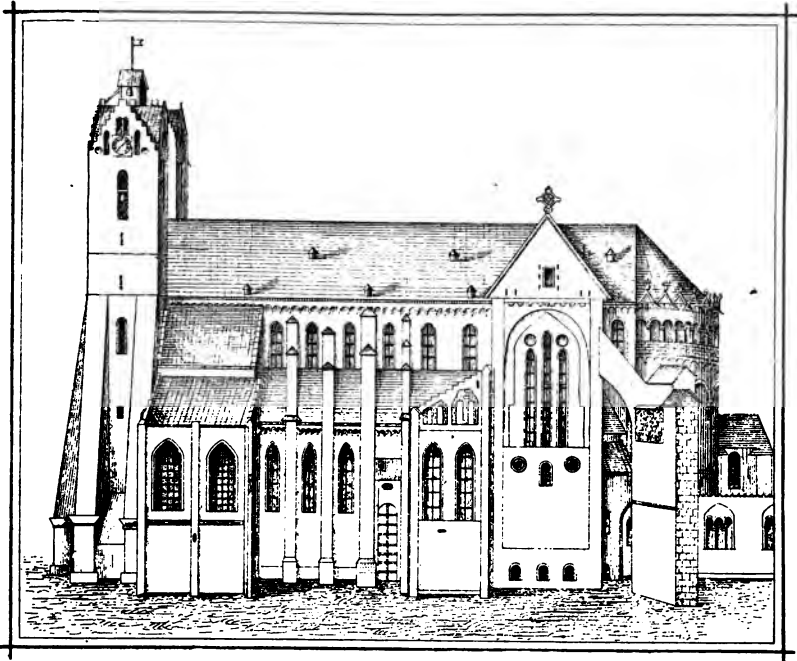
|| Literally: Paradise.

¶ Aslak Bolt, bishop of Bergen in Norway from 1408 to 1430, when he was translated to the archbishopric of Trondhjem. He died in 1449.

25. An ivory tooth hanging beneath the great crucifix within the church, and nigh to it an *egh* of ivory with St. Knud's hair.

26. iii. great shrines, which are used to be borne about the town of Lund on three biers upon the great Prayer days, and on the great Litany day : standing in a high place by the archbishop's sacristy, on the north side in the high choir.

27. A monstrance of beryl, whose body is of gold ; of the gift of the king of Denmark and Norway, king Ole,* in which are divers holy things.



LUND CATHEDRAL, SOUTH VIEW, 1756.†

28. A little silver crucifix, of the gift of Boetius Sommer.

29. A great silver image of St. Lawrence, of the gift of Christina of Galthaxe, in which are divers bones of saints.

30. St. Canute the king and martyr's silver and gilt image, in which are a limb, and a hand of the same St. Knud.

31. St. Barbara's silver image.

32. Besides the ordinary Indulgences, the church of Lund hath

* Probably King Olaf Haakonsson who reigned from 1381 to 1387.

† Copied from the engraving in Corylander's *Berättelse om Lunds Domkyrka*, printed at Lund in 1884.

Indulgences for vii. years, which Pope Boniface the ninth granted to those who devoutly visit the church.

33. Also Indulgences for 200 days, which Pope Eugene IV. ordained.

34. Also 25 years indulgence, which 25 years and their Indulgence King Christian * aforetime obtained at the Court of Rome, in the year of Jubilee, 1475.

35. The church's Indulgences for 2220 days. Item 2 years *poenitentis*.

INVENTORY OF GOODS, LUND CATHEDRAL, 1754.†

Chalices and Flagons.

A great chalice, gilt, weighing with the paten 89 lod,‡ is sound and intact.

A ditto, weighing with the paten 42 lod.

An old so-called monstrance of copper, parcel-gilt.

An old chalice of pewter, out of use.

A little octagonal ivory house, with a silver gilt fastening, to put wafers in.

A great silver flagon, gilt, which weighs 135 lod, and of the year 1742.

A ditto of 77 lod, which was presented to the cathedral church by the late bishop Jonas Linnerius§ in the year 1725, and is gilt both within and without.

A silver flagon, ditto, of 66 lod, is old and broken.

Altar Cloths and Napery.

An altar covering of nine ells|| of red cloth.

A ditto of eight ells of black cloth.

An altar towel of fine linen with yellow bordering on the upper side at the corner and centre; with fine Holland lace round it, given to the cathedral church by the late councillor Håkon Bagger's widow, Geska Ledebur.

Chasubles and Surplices.

A chasuble, old, of red velvet, with a damaged gold border round it, and also on the back a crucifix of beaten silver.¶

A ditto of black velvet with gold and silver lace round it, rather old.

A ditto of black velvet, with a lining of calamanco, old and damaged.

A ditto of crimson damask with gold braid round about it, and gold lace on the back about the cross, together with massive letters of silver and four numerals ditto; likewise with silver

* *i.e.*, King Christian I.

† Appendix vii., p. 111.

‡ A "lod" is equivalent to about half-an-ounce Troy.

§ Dr. Jonas Linnerius, born 1653, studied at English, Dutch, and German Universities. Appointed Lutheran "Bishop over Skåne and Bleckinge" [*i.e.*, Lund diocese] December 15th, 1715. Died February 10th, 1734.

|| A Swedish "ell" is equivalent to about two English feet.

¶ Plates of silver, or other metal, in the form of a Latin cross and with a raised figure of our Lord on the cross, are not uncommonly to be seen sewn to the backs of chasubles in Scandinavia.

morses to it. This chasuble was presented to the cathedral church by the late Mistress Magdelon Ranck, of Warpinge, in 1720.

A surplice which is used by the lord bishop at ordinations.

Four articles ditto, which are used by the minister on Sundays and festivals at the altar; they are in good condition and serviceable.

Four articles ditto, old and damaged.

Ditto, an old and worn-out satin cloth used to put over the chalice.

Three curtains of red *tubin*, which were used at the altar; they are now old and have many holes in them.

An old so-called chemise, which is preserved in the sacristy as a memorial of former times.*

Copes.

A cope of flowered velvet, with 25 silver bosses in it.

A ditto of blew flowered velvet.

A ditto of brocade, with silver-gilt spangles in it, which the late count Magnus Stenbock bestowed on the cathedral church in 1708.

A cope of gold watered silk intermixed with green velvet, together with double silver lace and silver spangles in it, of the year 1749.

Candlesticks and Coronæ.

A great metal candlestick in the great choir, on a foot, with six arms, and the figures of the four evangelists round it; somewhat damaged.

Two great candlesticks of messing,† with great feet underneath, and six lions; standing below by the great door of the church.

A great metal candlestick, with five arms; standing upon the altar.

Two lesser ditto, upon the altar.

Two ditto fixed to the sacristy wall.

Two bracket candlesticks, the one in the pulpit, and the other below by the font; both good and each with three arms to it.

Six ditto, worse, placed by different seats in the cathedral church.

Two great candelabra, hanging in the middle aisle.

A ditto in the south aisle beneath the new gallery, with six arms to it.

Two pair of snuffers of messing.

A font of messing with a nozzle of messing, and an ewer in it.

Collecting Bags, or Purses.

Two purses bordered with gold and silver, old and damaged, on one of them is a little silver fastening.

Bells, 5 in the Tower.

The first and greatest bell is rung on all Sundays and festivals; upon it the clock strikes.

* This was no doubt the renowned chemise of St. Margaret, which in the middle ages was believed to be of efficacy in alleviating the pains of childbirth.

† A composite metal of frequent use in the middle ages, and akin to gun-metal and latten.

The second is rung every day for the morning prayer ; and serves as the quarter bell.

The third is rung as the second bell before service.

The fourth is broken, and useless.

The fifth and least, which is used as the priest's bell, hangs in the little pent-house on the south tower.

Ditto, a little bell of messing, which is used during the performance of divine service by the beadle.

Red and Black Cloth.

Twenty-three ells of red cloth in four pieces, for draping the king's seat in the cathedral church.

Five pieces of black cloth for adorning certain of the seats in the cathedral church.

An old damaged accoutrement of black *multum*, in three breadths.

Two pieces ; altar curtains, of black flannel.

Twenty-two pieces of black *multum* ; with some rents and holes in them.

Three pieces of new flannel.

Various Articles.

Two pillars of messing, with cherubim and seraphim upon them, having each only one wing, and standing on either side of the altar in the further choir.*

St. Lawrence's image, with foot of messing, standing in the middle of the aisle in the further choir.

An old, turned, brown, cloth coat, with yellow facings and a lining of *multum*, and with buttons of messing ; for the beadle.

A stamp for wood, for marking the wood pertaining to the cathedral church.

A napkin of white damask, which is used at the baptism of children.

A water syringe with its appurtenances, and eight leathern buckets.

An iron hammer, which is placed over the smallest and topmost bell in the south tower.

Two old pine-wood chests for keeping the cypher-boards.†

A small pine-wood money box standing in the sacristy, in which the schoolmaster's allowance is kept.

Two pairs of steps of pine-wood for the cypher boards, the one injured.

A fire tub of oak pertaining to the syringe of the cathedral church.

Two small pipes or extinguishers.

Two pine-wood benches in the middle room of the Consistory.

A frame of pine-wood with canvas, to place over the clock in the north tower of the church.

* These two remarkable objects are now fixed on either side of the flight of steps leading from the nave to the choir. They are each about ten feet in height, the shafts resting on crouching lions. The shafts are similar to those of massive candlesticks, and are divided into five sections by moulded bands. At the top of each is the figure of an angel. They probably date from the end of the fifteenth century.

† The boards on which the cyphers or numerals to indicate the numbers of the Psalms to be sung are hung.

An earthenware stove in the Consistory, appertaining to which are a poker and a shovel, both of iron.

A leaden balance for weighing wood, with weights, chains, and scales ; for the use of the cathedral church.

A money box of oak, mounted, and painted green and red.

A so-called money box for the benefit of the cathedral church.

A seat for the tower watchmen, for their benefit, in the north tower.

Ninety varnished block tin numerals in the cathedral church.

Ditto ten block tin plates for the numerals, which the precentor has in his keeping.

In Bishops court are sixteen iron, tiled stoves. Two earthenware stoves.

Two iron, tiled stoves in the clerk's house.

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

A recently discovered Wall-Painting in Kent, with Notes on other Anthropomorphous Pictures of the Holy Trinity.

BY THE REV. CANON SCOTT ROBERTSON.

IN the parish church of Boughton Aluph, near Wye and Ashford, in Kent, when its walls were stripped during the course of its restoration, a mural painting in distemper was discovered in July, 1893. The Rev. G. S. Nottidge, with great care, removed the whitewash with which the picture had been obliterated. He thus brought into view a large anthropomorphous representation of the Trinity in Unity. Mr. Nottidge's sketch of his discovery is here reproduced.

The painting is over six feet high, and about four feet wide. The colour used is mainly crimson, or a ruddy brown. The large human figure which is intended to represent the First Person of the Blessed Trinity, is seated upon a chest-like throne, the front of which shews simple arcading. Above it is a projecting canopy, like a half hexagon, not pointed, bearing rectilinear ornamentation. Behind the head of the great seated figure is a large cruciform nimbus. The short beard seems to have been forked. From it descends a dove with its head towards the figure's right breast. Immediately beneath the dove is the nimbus which surrounds the head of our Blessed Lord as He hangs upon the cross. This cross is white. Its arms are upheld, on the one side by the left hand of the great seated figure, and on the other side by the right wrist, as the right hand is upheld in the act of benediction. The stem of the cross extends far below the feet of our Blessed Lord, and upon it appear long drops of blood.

At the base of the picture, near the left foot of the great seated figure, is seen a small white form, which seems to represent, in miniature, the donor of the mural painting kneeling in adoration,



WALL PAINTING LATELY DISCOVERED AT BOUGHTON ALUPH, KENT.

with uplifted face and hands. A scroll (with words of prayer) probably emerged from the lips.

The background of the painting is powdered with our Lord's sacred

monogram **ibc** in small black letter characters, Beneath the centre of the picture is a large circle or globe, within which are inscribed three smaller circles, each touching the other two.

As such anthropomorphous representations of the Holy Trinity are by many thought to be contrary to sound doctrine, they have for the most part been removed from our churches. Their appearance within churches was not permitted until a late period; they were not in use for more than 160 years in England. They deprive of its force the great doctrine of the incarnation. The earliest examples upon record belong to the second half of the fourteenth century.

Andrea Orcagna's great altar piece at Florence, now in the Gallery of the Academy there, is perhaps as early a representation as can be found.

Not much later is that which still remains upon the horizontal canopy above the tomb of the Black Prince, in Canterbury Cathedral.

Its date is about A.D. 1377. One peculiarity in this example is the seeming absence of the dove from the picture.

During and after the last quarter of the fourteenth century, such anthropomorphous representations of the Trinity became popular. They were used to adorn sacramental patens. John Chandler, Dean of Salisbury, records that at Sherborne, in Dorset, he found, in A.D. 1405, a Paten bearing in its centre an image of the Holy Trinity. * A much later example is still in use at the Church of Clyffe at Hoo, in Kent.

The same device was used to enrich the canopies of monumental brasses. As a central ornament within the tracery of such canopies it may still be seen in the church of Cobham, in Kent, upon the brasses commemorating Sir Reginald Braybroke, who died in A.D. 1405, and Sir Nicholas Hawberk, whose death took place in 1407.

As time progressed, various minute changes were made in the treatment of details. At Faversham Church the flying dove appears above the right shoulder of the great seated figure, with its head approaching the top of the crucifix. This occurs on a canopy belonging to (but now detached from) the monumental brass of a former rector, William Thornbury, who died in 1480.

Later, the dove, bearing a nimbus, alights upon the cross, near the left shoulder of the central figure, who wears a triple crown. These details are seen at Goodnestone, Kent, on the monumental brass of William Boys, who died in 1507, and at Cobham on that of Sir John Brooke, who died in 1506. On these brasses a globe is introduced at the foot of the crucifix.

In stained glass windows few examples of this subject are now to be found. There is one, however, in the little church of Trottescliffe, in Kent, and one at York, in Trinity Church, Goodramgate, wherein the dead Christ lies on the knee of the Father.

The date of the mural painting at Boughton Aluph Church is probably *circa* 1480—1500. At that period, and for thirty years later, such representations of the Trinity became comparatively

* Nightingale's *Church Plate of Dorset*, p. 147.

common on altar hangings, vestments, and communion plate. This subject, in blue enamel, adorned a Paten which was given to St. Edmund's Church at Salisbury after A.D. 1476.* A similar example belonged to Faversham Church in 1512, where also was a silver gilt chalice with the Trinity enamelled on its foot.†

In 1552 King Edward VI.'s commissioners found at All Saints' Church in Canterbury a silken cloth (for covering the Cross) upon which this subject was embroidered; and at East Greenwich "a vestment of purple silk, with orpheras of yellow velvet embroidered with the Trinity."‡ This subject occupied the centre of Cardinal Pole's archiepiscopal seal.

The mural painting in Boughton Church is preserved by direction of the Archbishop of Canterbury, but his grace desires that during divine service a curtain shall hang before the painting.

Poor Law Relief towards "Touching" for the King's Evil.

It is of course very well known that the Kings of England and of France claimed to possess, and were believed to be endowed with the power of healing scrofulous persons, by "touching" them for "the evil"; and that as regards England, Queen. Anne was the last sovereign who thus touched for the "King's Evil," Dr. Johnson, as a child, having been one of those who were "touched" by her. That a belief in the healing virtue of the sacred touch of the sovereign should have survived to so recent a period as the beginning of last century, has always been a matter of surprise.

The following extracts from the Minute Books of the corporation of the city of York, show that general belief in the virtue of the touching by the king was unshaken at the end of the seventeenth century. It must be borne in mind that these minutes do not record the acts of individuals, but were those of the corporation of what was at the time one of the most important cities in the country, and that it was in administering Poor Law Relief that the grants were made.

In Vol. 38 of the Corporation records, fo. 74 b, under the date of February 28th, 1671, is the following:

"Ordered that Elizabeth Trevis haue x^s given her for charges in carrying her daughter to London to be touched for the Evil."

A few years later, on March 12th, 1678 (fo. 156 b), occurs the following:

"Anne Thornton to haue x^s for going to London to be touched for the euill."

And again on March 3, 1687 (fo. 249 b), ten shillings was granted for "carrying of Judith Gibbons & her Child & one Dorothy Browne to London to be touched by his Majestie in order to be healed of the Kings Evil."

* Nightingale's *Church Plate of Wilts.*, p. 14.

† *Archæologia Cantiana*, xviii., p. 107. ‡ *Archæologia Cantiana*, viii., pp. 115, 160.

Possibly the records of other towns may contain similar entries at as late a date, although we do not remember to have seen any. It is certainly remarkable to find the corporation of a city like York, in the administration of Poor Law Relief, at the end of the seventeenth century gravely granting money for such a purpose, much as in the present day a grant might be made for medical or surgical assistance.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "*Reliquary*," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archaeological societies.]

THE weekly meetings of the SOCIETY OF ANTIQUARIES for the Session 1893-94, began on November 22nd, when Sir T. N. Deane, the Local Secretary for Ireland, communicated a paper relating to the discovery of an object formed of ivory and bronze in the shape of a bird, which was found at Innisfallen Abbey between the high altar and the east wall. At the same meeting, Mr. James Davies dealt with the Archæological Survey of the County of Hereford, and Mr. J. T. Micklethwaite, F.S.A., described some medieval pottery from Kirkstall and Fountains Abbeys, with special reference to a special variety decorated in slip with stripes, flowers, and leaves.



During the recess, *VETUSTA MONUMENTA*, vol. vii., part 1, has been issued. It contains full size illustrations in colour of the various objects found in the tomb of Archbishop Hubert Walter at Canterbury (a paper on which by the Rev. Canon W. A. Scott-Robertson appeared in the *Reliquary*, New Series, vol. iv., p. 129). The illustrations given in *Vetusta Monumenta* are so vividly real, that at a little distance it is quite easy to believe that the objects are themselves lying on sheets of white paper. They are admirably described by the Assistant Secretary, Mr. W. H. St. John Hope, in the text which accompanies the plates.



At the meeting of the Society on December 7th, Mr. A. Hartshorne described a St. John's Head in alabaster from Ratisbon, and added some notes on other examples on the continent. Mr. W. H. St. John Hope, the Assistant Secretary, also read a valuable and exhaustive paper on "The Seals of Archdeacons."



Among the subjects on which communications are promised during the present season are: "Roman and other remains at Limpsfield, Surrey," by Mr. Granville Leveson-Gower; "The Effigy of a Lady at Ilminster, Somerset," by the Rev. R. B. Gardiner; "Recent Excavations in Montenegro," by Mr. Haverfield; "An Archæological Survey of Lancashire," by Mr. W. Harrison.

At a meeting of the ARCHÆOLOGICAL INSTITUTE held on November 1st, Mr. Emmanuel Green, F.S.A., in the chair, Mr. H. Swainson Cowper, F.S.A., exhibited a candlestick of brass, enamelled in blue, green, and white, of sixteenth century work. An engraving of the candlestick appears in the nineteenth volume of the *Journal*, where it is attributed to English workmanship. Mr. Edward Peacock, F.S.A., sent a paper "On immuring nuns who have broken their vows," in which he contended that no such cruel punishment existed in the middle ages, and that the popular belief was entirely drawn from Sir Walter Scott. In the subsequent discussion, Mr. Brown disagreed with the writer, and upheld the theory as one probably introduced from the East. Mr. Emmanuel Green read a paper on "The Beginnings of Lithography," tracing the art from its discovery down to the present time, and illustrating its progress by the exhibition of various prints.



At the December meeting of the INSTITUTE, Mr. T. Gooden Chisholm exhibited a black-figured amphora, which had previously belonged to the late Professor T. L. Donaldson, representing the combat between Athena and a heavy armed warrior, presumably Enkelados, on which a paper was read by Mr. Talfourd Ely, F.S.A. After discussing the origin, style, ornament, and probable date of the vase, Mr. Ely proceeded to give a sketch of the versions of the myth in question as treated by ancient authors and artists. He pointed out that Apollodoros incorporated various traditions in his account of the gigantomachia, and that while the vase painters (with one exception) kept to the Epic conception of the anthropomorphic giants, the sculptors and gem-engravers soon began to introduce more sensational types—a tendency much developed under the influence of the Pergamene school. Mr. Ely distinguished the scheme of single combat (as in the vase under review) from those representations in which Athena forms one of a triad of deities in the gigantomachia. Some account was then given of the other vases (for the most part black-figured) on which Athena and Enkelados may be recognised, and also of the chief sculptural representation of the subject.



Mr. J. H. Round also read a paper on the "Introduction of Armorial Bearings into England," in which he opposed the accepted view, that the close of the twelfth century was the date of their first appearance, and showed that an equestrian seal exists on which the well-known Clare coat is found not later than 1146, its evidence being confirmed by two other Clare seals of about the same date. Mr. Round also showed that the Count of Meulon's seal, with its chequy bearings, could not be later than 1150. Planché was shown to have been misled in the matter, and the reign of Stephen was suggested as the most likely time for the introduction of distinct armorial bearings.



In a previous number of the *Reliquary*, it may be remembered that the editor described a portion of a sundial bearing an inscription in runes, which he had been so fortunate as to discover in Skelton churchyard in Cleveland. He has now to record the discovery he has made of another dial, with a stone below it, in the south wall of the old church at Thornaby, near Middlesbrough. The lower stone bears an inscription in runes, lightly incised, and somewhat weather worn, but which Professor Stephens, to whom a photograph of the stone was sent, has deciphered, and reads as signifying that the dial was the best in the district. On a future occasion we hope to give more definite information regarding the Thornaby dial and inscription.



The editor has also lately been shown by the Rev. C. H. J. Glossop (who was appointed to the parish last year), stowed away in the lower stage of the tower of Kirkleatham church in Cleveland, a very fine "Flanders Kist," generally similar to that at Wath church, near Ripon, an illustration of which was given in the *Reliquary* (New Series, vol. v., p. 193) in connection with Mr. Hodges's exhaustive paper on the subject. The Kirkleatham chest is unfortunately in a bad state, and unless carefully repaired by a competent person, is in danger of falling to pieces.



We have to record the discovery of another pre-Reformation chalice, which was very appropriately found by Mrs. Cripps, the wife of Mr. Wilfred Cripps, C.B., the author of "Old English Plate." The chalice in question, though so appropriately discovered, has been, of late, most inappropriately treated. It is in private hands, and has for long been used as a baptismal vessel in an old Gloucestershire family. It was recently given away as a baptismal present, and the bowl, very unfortunately, has been injured by having a stupid inscription deeply incised on it, recording the gift. The chalice is, in general, similar to that in Combe Keynes church, Dorset. The knot has open tracery work, and the foot is mullet shaped, having, on the front compartment, an engraved crucifix. When Mrs. Wilfred Cripps found the chalice, it was, we understand, doing duty as a drawing room ornament! Its original history is, we believe, unknown.



The CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY will bring out early in the new year, as one of the volumes of their extra series, the Royal Charters of Carlisle, seventeen in number, exclusive of the two earliest, which were burnt. Those in existence begin with Henry III. and end with Charles II., and range in size from a sheet of note paper to half a dozen sheets of parchment. Chancellor Ferguson will supply an introduction, glossary, and index, and the book will contain several plans of Carlisle hitherto unpublished. The principal is a plan of Carlisle in 1684, with a view of the city and the profile of the military works, done by Jac. Richards for

Lord Dartmouth, then Master of the Ordnance. This is reproduced by the kind permission of the present Lord Dartmouth, from whose collection it comes. The other plans shew the land of the socage of Carlisle at various dates : they come from the muniment room of either the Duke of Portland or the Duke of Devonshire, and were put in as evidence in some litigation between the Corporation of Carlisle and the last-named nobleman's father. The book is being produced at the expense of the Mayor and Corporation of Carlisle.



The Free Library and Museum Committee, Carlisle, have gathered into their new museum in Tullie House a great collection of Roman antiquities. The collections (carved and sculptured stones) from Netherby, Wigton Hall, Lazonby Hall and Morton, have all been brought by the kindness of their owners to Tullie House, and added to those which the Corporation had before. The total number is now very considerable, and the student of epigraphy will find Tullie House well worthy of a visit. Mr. Ferguson's collection of Roman antiquities found in Cumberland and Westmorland, of about 500 items, has also been amalgamated with the Old Museum collections of about the same size, so that the show is a very fine one, and embraces objects found at Carlisle, Papcastle, Burgh-on-Sands, Kirkby Thore, Brough-under-Stainmore, and many other places in the two counties. Over the chimney-piece in the old hall of Tullie House is the fine *plaque* in *gesso duro* of Flodden Field from a sketch by E. Burne-Jones. From this sketch Sir Edgar Boehm worked up a model, from which two casts were made ; one of these Mr. Burne-Jones painted, and it is now at Naworth Castle ; the other was bronzed by the sculptor, and presented by the Earl of Carlisle to Tullie House.



A collection of about two hundred chap-books was purchased at a recent sale in Carlisle for £7 5s., and has since been presented by the purchaser to the Bibliotheca Jacksoniana in Tullie House. Most of the chap-books are printed locally, and it is probable that Chancellor Ferguson will examine and write about them for some society or other.



The Council of the YORKSHIRE ARCHÆOLOGICAL SOCIETY have recently made arrangements with Mr. R. H. Skaife for a new translation of the Yorkshire portion of Domesday Book, and they have issued a circular containing a list of unidentified place-names in hope that local knowledge may be brought to bear upon them. The Council suggest that names of farms and of fields are often likely to afford a clue to the identification of the places hitherto unidentified. There are about one hundred and twenty of these names, fifty-seven of which are in the North Riding, twenty-six in the East Riding, and thirty-three in the West Riding, the others being in what are now parts of Lancashire and Westmorland.



We are glad to announce that the registers of two of the York city parishes are in process of publication. The parishes are those of Holy Trinity, Micklegate, and St. Martin-cum-Gregory, each being edited by the rectors of the two parishes. The Holy Trinity, Micklegate, registers begin in 1586, but those of St. Martin-cum-Gregory fifty years earlier. The two first portions of each have been issued (price 1s. 6d. each), and they bring the entries in each case down to 1653. Any of our readers who may wish to obtain copies should apply either to the Rev. W. H. F. Bateman, Holy Trinity Rectory; or to the Rev. E. Bulmer, St. Martin's Rectory, York. We hope that the publication of the older parochial registers will spread to the other parishes in York. The old registers of ancient town parishes are invariably of interest and value. The beginning which Mr. Bateman and Mr. Bulmer have made at York is a very good one, and their work seems to be carefully done.



We very much regret to learn from accounts which appeared in the newspapers, that the fine and interesting church of Fyfield, near Abingdon, has been totally destroyed by fire. There seems to be something radically wrong with the methods in vogue for warming churches, for since the destruction of Fyfield church at the end of October, two other churches (fortunately of modern date) have also fallen victims to fire. The subject is one which might well arrest the attention of Convocation.



We are glad to record the recent formation of an OXFORD UNIVERSITY BRASS-RUBBING SOCIETY, of which the Rev. Dr. Cox, F.S.A., is President; Mr. A. W. Franks, C.B., the Rev. F. W. Creeny, Mr. T. Parkes, and the Rev. H. W. Macklin, Vice-Presidents. The first meeting of the term was held on October 24th, in Mr. Dimont's rooms in Worcester College. In private business, Mr. Dimont was elected Vice-President in the place of Mr. Haines (resigned); Mr. Sarel, Treasurer; and Mr. Owen placed on the Committee. A paper was then read by Mr. Dimont on the subject of "Ecclesiastical Brasses." Numerous rubbings were used to illustrate the paper, and an interesting discussion followed, which lasted upwards of an hour.



In the neighbourhood of Congleton there are some remarkable earthworks (British and Roman), and also a group of monoliths known as the "Bride stones." Mr. T. Cooper, a solicitor of Congleton, has recently published a useful pamphlet dealing with them, which may be had from Mr. Clarkson, bookseller, Congleton, Cheshire.



During the summer the antiquaries of Denmark have been busily engaged, and their researches have met with considerable reward. Two Viking mounds have been excavated, the finds being of considerable

value. One of them is situated in Kettinge parish, near Maribo, and has been excavated by the museum authorities in that town. The mound had a diameter of fifty-three feet, and a height of eight feet. In the northern corner were found two chambers, containing a bronze dagger four and a half inches long; remnants of a leather sheath; and some highly calcined bones. The latter and the dagger appeared to have lain on a plank. In the middle of the mound was a third burial chamber, but empty, the head of a bronze pin only being found. These chambers were at the bottom. Above them, and immediately under the turf, four others were found, one containing calcined bones, and the three others three broken coarse earthen vessels, encircled with stones, and containing calcined bones. In two of them lay also a bronze pin with head, and in one two fragments of a bronze knife besides. In the third, there was a curious bronze knife, five inches in length, stuck down between the bones. The handle is shaped like the stem of a flower, bent down the back, and then rolled into a spiral. On one side is a rude tracing of a boat or a sleigh, and above it a serpent with bristling mane (sea serpent?), and a concentric circular ornament, whence projects a double arc.



The same authorities have also excavated a mound near Saxkjöbing. It was twenty-seven feet broad from north to south, by three and a half to seven feet in width, and from its eastern side projected a passage now only fifteen feet in length. The passage has the shape of a hammer, a peculiarity of the burial passages in the island of Lolland. The passage and chamber were filled with hard clay and stones. The actual antiquarian layer was only eight inches in depth, and contained fragments of flint and bits of bone. In the burial chamber were found remains of skeletons and some calcined bones, with wedges, axe heads, and twin-edged arrow heads of flint. Some beautiful hammer-shaped amber beads lay all over the chamber, as well as a quantity of broken pottery, and some whole vessels traced with ornamentation peculiar to the stone age, one of which stood bottom upwards. In the passage four or five unburnt skeletons were found, as well as calcined bones, and with these the quantity of pottery was even larger than in the chamber. In the opening, athwart the chamber, stood a very fine vessel, with six flint arrows beside it, and some human remains. Further out lay the head of a battle-axe, in which the first hole had been split, and a new one bored, four flint wedges, arrow heads, etc. It is curious that not one spear head was found.



The authorities of the National Museum have made a highly remarkable find in a peat bog at Grenaa, in Jutland, dating from the stone age, the origin and object of the articles found being as yet a complete riddle. Below the peat, at a depth of two feet, the excavators came upon a layer of oak logs, forming a kind of bridge. The structure had clearly been planned by human hands, and it was natural to surmise that it was really a kind of bridge; but this

theory was completely upset by the finding, upon the structure, earthen vessels and implements from the stone age. It may have been a votary deposit, but this cannot be decided until the age and formation of the peat layers have been determined. Of the earthen vessels one only was well preserved, which is bottle shaped, with ornamented and heavily grooved belly, a form hitherto unknown in Danish bogs. Of five other broken vessels, three had been finely traced. All stood apart. In addition three axe heads of flint were found, two edge-turned, and one unpolished, but well made.



The great storm of November 18th and 19th, which wrought such fatal havoc on the north-eastern and eastern shores of England and France, did comparatively little injury to ancient buildings on land, but we regret to hear of one piece of irreparable injury which it did, in blowing down the remaining gable end of what was, probably, the hall at Bearpark (Beau Repaire), in the county of Durham. Bearpark was one of the county seats of the priors of Durham, and but little except this gable remained of it. Now, unfortunately, that too has gone. (For a description of Bearpark our readers may be referred to Mr. Boyle's *Comprehensive Guide to the County of Durham*, p. 440; a work which we reviewed in the *Reliquary* of October, 1892.)



We quote the following paragraph from the *Guardian* of December 6th with very great pleasure, both on account of the restoration of ancient glass to a fine church, and also on account of the comparatively humble position of the giver:

"A very interesting addition to the stained-glass of Lambourn Church, Berks., has been recently made in the shape of the restoration of an old pre-Reformation window to what was undoubtedly its original position. The manner of its recovery was somewhat remarkable. Last summer a sale took place of the furniture and effects of Lambourn Place. On the last day of the sale, when some lumber rubbish was being parted with for what it would fetch, Police-Sergeant Smith became the possessor, for a shilling or two, of a small wooden box containing some loose pieces of glass. On taking these home he had them carefully washed and set out; it then became apparent that the glass was of ecclesiastical design, and of exceptionally rich colouring. Sergeant Smith immediately offered the glass to the Vicar to be replaced in the church. Mr. C. E. Kempe, of Nottingham Place, was chosen to decide as to the antiquity and value of the glass. His report very soon set the matter at rest: 'The glass was painted in the first half of the sixteenth century. The figure of St. John the Evangelist is wonderfully painted, being both beautifully delicate and very strong. Unfortunately, only three-fourths of it could be found. The detail of the canopy work is even more astonishing.' The date on the glass is 1532. Mr. Kempe has most successfully releaded the whole, and it has been refixed in the centre light of the side window of the north chapel, there being enough glass to fill in

a six feet light. Those parts which are missing have been replaced in opaque grey glass, so that it is easy to distinguish at once between the old and the new glass. Unfortunately, the top of the chalice is missing from the hand of the Evangelist; but the stem remains in the left hand. A lower panel of the window has been filled in with fragments which it was quite impossible to piece together."



Mr. Joseph Tebbutt, of Northampton, announces as nearly ready for publication: *An Inventory of the Church Plate of the County of Northampton*, by Mr. Chr. A. Markham, F.S.A. The volume, which will consist of about three hundred and fifty pages, will be freely illustrated, and will be published by subscription.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE COINAGE OF THE EUROPEAN CONTINENT, WITH AN INTRODUCTION, AND CATALOGUES OF MINTS, DENOMINATIONS, AND RULERS By W. Carew Hazlitt. Cloth, 8vo., pp. xviii., 554 (with two hundred and fifty illustrations). London: Swan, Sonnenschein, & Co. Price 21s.

The author expresses a hope in the preface that this book "may be found to have supplied an apparent deficiency in English numismatic literature by furnishing an introduction to the more exact and complete knowledge of the continental series of European coins." There is, we take it, no doubt that such a book does fill a well recognised gap in English numismatic literature, and the reason for the existence of that gap is not far to seek. The subject of the coinages of the different European States is one of such vast and almost illimitable scope, that no writer has yet ventured to deal with it in a systematic manner, within the covers of a single volume. Mr. Hazlitt has been, at length, bold enough to attempt this, and he has performed the task with a very considerable amount of success. Of course the book makes no profession of being complete or exhaustive, but it is as an "introduction" to this wide subject that it is offered to the public, and, as such, it forms a successful attempt to supply the recognised deficiency. As a general survey of the coins and coinages of continental Europe, Mr. Hazlitt's book will be found to be a useful addition to existing manuals; none of which that we know of, makes any systematic attempt to deal with the subject as a whole in the manner in which this book does.

Mr. Hazlitt's work is divided into three sections. The first of these occupies sixty-six pages, and forms an "introduction" to the subject generally, and deals with a variety of matters relating to

coins and coinages, etc. It is succeeded by the second section, which includes three catalogues (1) of European mints, (2) of European denominations, (3) of European rulers. The two first of these lists are of considerable value, and will be found to be very useful. The second section carries the work as far as page 293, and is succeeded by the third and last section, of about 240 pages, dealing with a "descriptive outline of the coinages of Europe." At the end there is a fairly complete index.

This short outline of the contents of the book will, we hope, convey a fairly clear conception of its characteristics. It is amply illustrated with a large number of admirable photographic reproductions of coins, quite among the best of their kind which we have seen. As a general account of the coins and coinages of Europe, we very cordially commend the book to the notice of our readers as one likely to be found both useful and interesting.



AN ARCHITECTURAL HISTORY OF THE CATHEDRAL CHURCH OF MANCHESTER, WITH ILLUSTRATIONS. By J. S. Crowther. Edited by Frank Renaud, M.D., F.S.A. Pp. xv., 49 (with forty plates, 14 in. by 10 in.). *Manchester: J. E. Cornish.* Price, 21s.

A melancholy interest is attached to this work, owing to the death of the author on the eve of its publication.

The late Mr. Crowther's life-work as an architect was associated with the old collegiate (now the cathedral) church of Manchester, and during the many years of his professional labours in connection with it, he lovingly studied the story its stones tell, and that story is enshrined in this excellent volume.

A curious question is definitely disposed of, and that is a persistent, though unlikely, tradition, that up to the time of the foundation of the collegiate chapter at Manchester, in the fifteenth century, the earlier church had been an insignificant building of wood. During the restorations of recent years, Mr. Crowther carefully examined and criticised every worked stone which was brought to light, and these conclusively prove that a substantial church of early English date preceded the present building, and stood on pretty much the same foundations. Curiously enough, although some evidence came to light of a pre-Conquest church on the site, no Norman work was found, unless the tooling of some stones, to which Mr. Crowther alludes as possibly Norman, can be definitely assigned to that period.

The forty plates of admirable drawings exhibit in detail the whole of the architectural features of the church, and the very beautiful woodwork of the choir (some of the very finest in England of its date) is also carefully represented in several of the plates. The book is one of the very best monographs on any church or building which has been published in this country.

Manchester Cathedral, although in size and plan a stately parochial or collegiate church rather than a building of cathedral character, is none the less rich in late architectural detail of no little merit, and is

well worthy of the care bestowed on it in this book, which, in its turn, is well worthy of the church which it illustrates. To the judicious care and judgment of Mr. Renaud and the publisher, the public is indebted for this satisfactory production of Mr. Crowther's labours.



THE HANDWRITING OF THE KINGS AND QUEENS OF ENGLAND. By W. J. Hardy, F.S.A. (With Photogravures and Facsimiles of Signatures and Historical Documents.) Cloth, 4to, pp. 176. London: *The Religious Tract Society*. Price 10s. 6d.

We know of few better books than this, or any more likely to stimulate interest in historical and antiquarian study. It would make an excellent prize for an intelligent boy or girl in an upper class, though its interest is by no means small to students of longer standing and maturer years. Mr. Hardy's name is a sufficient guarantee for the judicious selection of material, as well as for the annotations and remarks in the text. We shall best explain the scope of the book if we quote a couple of paragraphs from the preface.

Mr. Hardy remarks that, although the bulk of the volume appeared in the pages of the *Leisure Hour* for 1889 and 1891, yet several fresh discoveries of Royal penmanship have since been made by Mr. H. C. Maxwell-Lyte, C.B., the Deputy Keeper of the Rolls, and which are included in this volume.

"These new discoveries," Mr. Hardy says, "include some words written by Richard II.; a letter wholly in the handwriting of Henry IV.; a curious form of the signature of Henry VI., which shows that he used a wood-block stamp with his name upon it; and a long sentence penned by Edward IV., of whose writing no example except the ordinary 'E. R.' was known to exist.

"The additional examples of Royal handwriting that I have given in this volume also include several documents illustrative of what I may term the religious history of England—part of the draft of 'the Bishops' Book' showing alterations in the handwriting of Henry VIII.; a group of signatures of men intimately connected with the translation of the Bible; a letter from Edward VI. to the Senate of Zurich; another letter from the same king and his council to the English bishops, enjoining the use of the English Book of Common Prayer; a letter from Queen Mary to the justices of Devonshire, thanking the people of that county for their adherence to Roman Catholicism; a letter from Queen Elizabeth to the Dutch Reformed Congregation at Austin Friars; and the draft, corrected by James I., of his letter to the bishops, which was in reality a declaration of faith."

The earlier Royal signatures and handwritings begin with Edward the Black Prince, and include those of Richard II., Henry IV., V., and VI., Edward IV., and his Queen Elizabeth Wydevile, Edward V. (of the existence of whose signature as king probably few persons were cognisant), Richard III., Henry VII., Henry VIII. and his wives, Edward VI., Lady Jane Grey (whose regal signature of "Jane

the Queen" occurs on a few State documents), and the later sovereigns, including, we may observe, a childish signature of our present gracious Queen, with the letters of her name VICTORIA spelt in Roman capital letters. Many interesting and important items occur among the later examples, but we think we have said enough to indicate the very interesting character of this volume, which brings us face to face, as it were, with our kings and queens themselves. The reproductions are admirably done, and the book is one the charm and interest of which cannot fail to fascinate those into whose hands it may happen to come.



ICELANDIC PICTURES. Drawn with Pen and Pencil. By Frederick W. Howell, F.R.G.S. Imperial 8vo., pp. 176. *London: Religious Tract Society.* Price 8s.

This is one of the well-known "Pictures" series published by the Religious Tract Society, and in some respects it is one of the most interesting of the series yet issued, but its interest is in the main necessarily other than archæological, and our words of commendation must be brief.

Iceland is a country whose natural wonders have excited an amount of romantic interest in the minds of most persons from the days of their childhood, but it is scarcely the country to which an antiquary would be likely to turn in search of fresh or very striking discoveries. Its churches (the only old buildings in Iceland) are insignificant, and widely scattered in a thinly populated country, yet it is probable that a systematic search throughout them might bring to light many objects of interest, and the little which Mr. Howell says about the churches in Iceland confirms this idea. To mention one example. On page 58 there is a drawing of what the author very pardonably considers to be a sculpture of the head of our Saviour at Vallanaes Church. The picture, however, leaves no room for doubt that the sculpture in question is really an instance of one of the very strange medieval sculptures representing the head of St. John the Baptist in a charger, with which Mr. W. H. St. John Hope's exhaustive paper in a recent volume of *Archæologia* has made antiquaries familiar, but the significance and use of which are still unexplained.

The Icelandic example thus brought to light by Mr. Howell, differs from most other examples in several particulars, and in having four angels instead of saints at the side. Beneath the charger is the Holy Lamb. That one of these sculptures should be found in an Icelandic church at the present day is not a little noteworthy as an indication of how widely spread their, now unknown, use once was.

It will be seen from this that the volume before us is not without an element of interest to the antiquary. To the general reader it will be a very welcome book. It is well illustrated, and what Mr. Howell has to say is pleasantly told, and to the point.



DIOCESAN HISTORIES. SODOR AND MAN. By A. W. Moore, M.A. Fcap. 8vo., pp. 276. Cloth Boards. London: Society for Promoting Christian Knowledge. Price 3s. 6d.

This history of the bishoprick and diocese of the Isle of Man is the latest addition to the series, of which about eighteen volumes have previously appeared. Small though the diocese treated of in this volume is, its history is often very obscure, and at the same time beset with interesting problems. At the very outset the recognized title of "Sodor and Man" arrests attention, and demands explanation, and on this point Mr. Moore brings some new facts to bear. But, even after making full allowance for the late medieval application of the name Sodor to the islet, on which the now ruined cathedral church is situated, the fact still remains, that the name "Sodor" is a corruption of (to use modern Scandinavian orthography) "Sud oer," i.e., Southern Islands, and in union with "Man" indicates a former union, at times real and substantial, of the two sees of the Isle of Man and of the Scotch see of The Isles, whose Cathedral Church was at Iona. This union at a later period became nominal, and to explain the puzzling double name, the erroneous idea was hit upon that the name Sodor belonged to the Islet of Peel Holm, and that the double name signified a union of the see of the Isle of Man with the see of the islet called Peel Holm, on which St. German's cathedral church stood. Mr. Moore's discovery indicates that this explanation was of older origin than has generally been thought, but it was never more than an erroneous explanation of what was not understood, when it was invented. It may be noted that the Scotch bishops of The Isles, down to the establishment of Presbyterianism under William of Orange, signed the name of their see as "Sodor." The signature of Bishop Graham on March 14th, 1689, to a statement that in spite of the contents of a letter received from King James VII., the then meeting together of Parliament was a "free and lawful meeting of the Estates," occurs in the records of the Scotch Parliament, and is probably the last official signature of any Bishop of The Isles. He there signs, between the bishops of Dunblane and of Orkney, as "Arch. Sodoren."

This, however, is a small, though interesting matter relating merely to the name of the diocese, whose history Mr. Moore has written in the volume under discussion. He appears to have done his work as a whole very well and thoroughly. It was confessedly a difficult undertaking, but the result is thoroughly satisfactory, and the book is a good addition to the earlier volumes of the series. It is divided into ten chapters, as follows:—I., Celtic Period; II., Scandinavian Period (? 850-1275); III., The Rule of the Monks (1275-1406); IV., The Dawn of the Reformation (1406-139); V., From the Reformation to the Restoration (1539-1660); VI., From the Restoration to Bishop Wilson (1660-1698); VII., Bishop Wilson (1698-1755); VIII., Bishop Hildesley and the Manx Bible (1755-1772); IX., The Rise of Methodism (1772-1827); X., Modern Church (1827-1892). There is also a coloured map, shewing the parishes, etc. The enumeration of the contents of the different

chapters will give a fair idea of the contents of the book itself, which is a careful and painstaking piece of work, and contains a useful summary of the history of the island diocese, which has never been very satisfactorily dealt with before.



PICTORIAL ARCHITECTURE. FRANCE. By the Rev. H. H. Bishop, M.A. Oblong 4to., pp. 275. *London: Society for Promoting Christian Knowledge.* Price 7s. 6d.

This book has manifestly been written to fit old blocks already to hand, and it suffers to some extent from that circumstance. Some of the blocks are very good, but others show little detail, others again are bad, and many are general views, which are of little use as illustrating what the author says in the text. This handicaps the book as a whole, though it does not affect the real value of Mr. Bishop's remarks, which give an excellent general account of French architecture. It is clear that Mr. Bishop knows his subject pretty thoroughly, and is quite at home in it, and also that he has made thorough personal acquaintance with all the more important buildings, before presuming to write about them. He expresses his opinion freely, and is not afraid of criticising eminent writers on the same subject, when he considers that they are mistaken. Occasionally he lays himself open to criticism, but as a rule only when subjects are matters in which difference of opinion is permissible. We must, however, demur to a statement, which is repeated more than once, to the effect that in England, the conception of a grand town church was unknown to the medieval architects. It is quite true that as a rule, towns in England were subdivided into small parishes, each with its own small church. Still, with such noble town churches before our eyes as those of St. Mary Beverley, Grantham, Boston, Newark-on-Trent, Hull, St. Mary Redcliffe, Bristol, St. Mary, Nottingham, not to mention many others, it is making too sweeping an assertion to say that the great parochial town church of the continent had no counterpart in the middle ages in our own country.

As we have said, some of the illustrations are good, others indifferent, and some distinctly bad. A few, indeed, are quite unworthy of the book, and detract from the general merits of the work. Such miserable scratches (we can call them nothing else) as those which purport to illustrate the churches of Caen on p. 83, of Lisieux Cathedral on p. 90, or of Rouen Cathedral on p. 128, and others, ought never to have been admitted, and should be left out whenever a second edition of the book is published.

As a whole, we very cordially recommend the book as containing what is, perhaps, one of the best general surveys of the architecture of France which has been published in this country. It deserves better illustrations than several of those which it contains.





— SOCKBURN CHURCH, FROM THE SOUTH-EAST. —

THE RELIQUARY.

APRIL, 1894.

The Pre-Conquest Churches of Northumbria.

BY CHARLES CLEMENT HODGES, ARCHITECT.

The County of Durham (*continued.*)

OUT of the list of places given on pages 140 and 141 in the last volume, there are still seventeen left to describe. At most of these there are no architectural remains other than sculptured stones, but many of them are sites of ancient occupation, ecclesiastically speaking, and of exceptional interest. Following the arrangement mentioned on page 1, we will begin the group in the southern portion of the county with

ESCOMB.

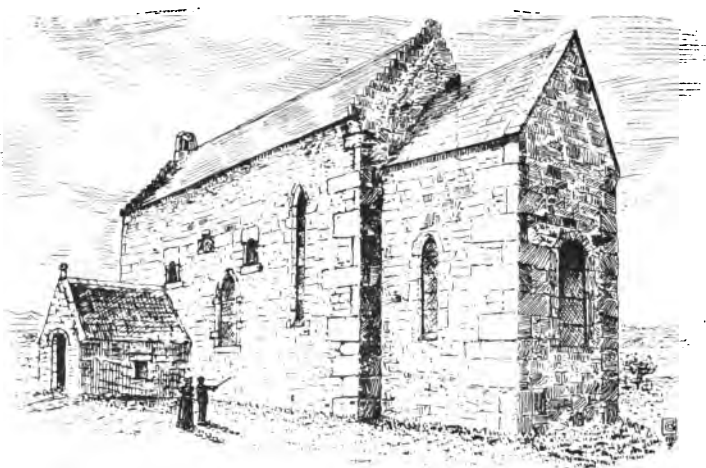
St. John's Church.

The dedication of a church is of some importance in regard to its origin, and although Escomb is now generally supposed to be dedicated to St. John, there is good reason to believe that its early and medieval titular saint was St. Wilfrid.

It is one of the three remaining churches which are entirely of Saxon work, the other two being the old chapel of St. Lawrence at Bradford-on-Avon and the small chapel at Deerhurst, which had become incorporated with the old Manor House of Abbot's Court. All three are practically entire and unaltered, except for a few insertions of windows and other details at later times. These three churches have been added to the list of those of pre-Conquest date within a very recent period—Bradford-on-Avon in 1859, Escomb in 1879, and Deerhurst Chapel in 1885. That Bradford and Deerhurst should not have been observed was not a matter of any surprise, as both had been desecrated and so enclosed amidst later buildings that their character was practically unrecognisable, except to the trained eye of an archæological expert. Escomb, on the other hand, had always remained a church, and was in regular use till 1863, when a new church was built on another site. It was abandoned for a few years, and fell into decay to a certain extent, but the present Vicar of Escomb, the Rev. T. E. Lord, who was appointed in 1867, immediately took steps to have the building put in order and made use of again, and it is to him that we are indebted for averting its total destruction as well as for bringing it into general

notice. It was first pronounced to be a Saxon building of an early period by Canon Greenwell and Mr. Longstaffe, at a meeting of the Architectural and Archæological Society of Durham and Northumberland, on the 26th of June, 1879, which was also the first time that it was visited by a party of antiquaries. The result was a repair scheme, which was carried out under the advice of the above Society by Mr. R. J. Johnson, of Newcastle. The church was in use again in 1880.

Unfortunately, we have very little *data* by which to fix the period of the building of Escomb church. Beda, who died in 735, makes no mention of it. It is not, therefore, likely that it rose in his time, nor is it likely that it was built after the Danish ravages of the ninth century, or between that time and the revival of the churches under the Christian Danish kings, Sweyn and Cnut, as its style is so

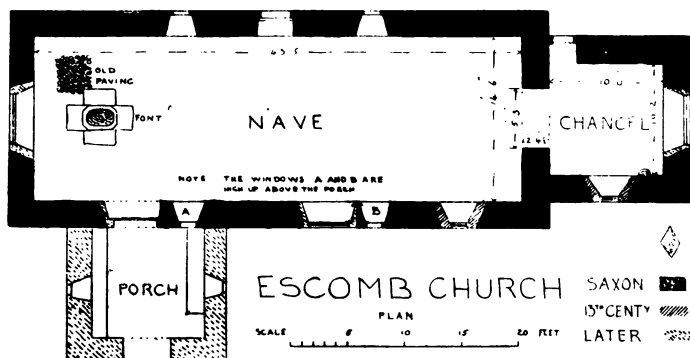
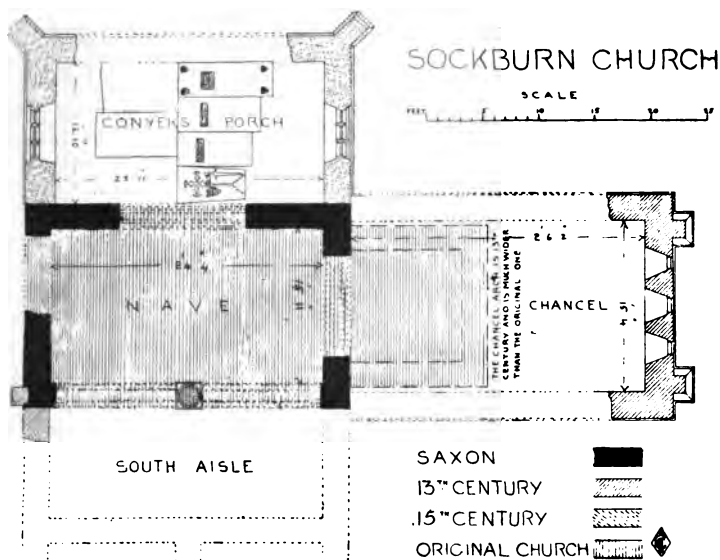


ESCOMB, S.E. VIEW.

manifestly different to that of the work which we know was done in their time. There can be no doubt that it was in existence when *Edicum* first appears in history in the record of places alienated or mortgaged from the Church by Bishop Aldhune, between 990 and 995, to three *Eorles*, whom Mr. Longstaffe thinks were Danes. We may, therefore, with tolerable safety place Escomb in the middle of the Saxon period, or about the year 800.

The plan shows a nave of unusual length for the width, and a chancel very nearly square. At the west end was some subordinate building, the foundations of which remain, and the housing grooves for its roof are clearly defined in the west front. The walls are from two feet three inches to two feet four and a half inches thick, being a little thinner than all those shown on Plate iv. in the last volume. They are of great height as compared with the scale of the building,

have a distinct batter as they rise, and are almost entirely composed of Roman wrought masonry brought from the neighbouring station of VINOVIVM, now Binchester. Many of the ashlar are of very large size, and numerous indications of their former use are



visible, such as cramp and lewis holes, broached tooling, fragments of inscriptions, etc. It is mainly owing to this sound material, and especially to the huge blocks which form the quoins at the angles, that these high and thin walls have stood firm for ten centuries or

more. Of detail there may be said to be none. There are now three doorways, two of them are original, that to the south is enlarged and modernised. The other two have flat lintels and slightly inclined jambs. There are five original windows, two on either side of the nave, and another high up in its west gable, above the roof grooves already mentioned. The two in the north wall have square heads. The other three have semi-circular heads cut out of one stone, all have inclined jambs, which are formed of slabs set on end. An indication of the early date may be noted from the inclination of the door and window jambs, and the way in which the upright stones forming the jambs are let a little way into the lintels, both being survivals of the earlier timber construction.

The finest feature of the interior is the chancel arch. It is in a wall two feet four inches thick, and has an opening of five feet three inches, and a height, from the nave floor to the soffit, of fifteen feet. The arch appears to be a transferred Roman one, like the western arch at Corbridge. The arch stones are flush with the wall surfaces on both sides, and the tooling on their sides is Roman tooling. The soffit is covered with plaster, which still retains its painted decoration, probably of the fourteenth century. There are eleven voussoirs forming the arch. These are of various lengths, so that the extrados is very irregular. It is possible that the stones have been reworked on their beds, and they may not originally have been arch stones. The jambs again remind us of wooden construction, as they are formed of stones alternately set on end and laid flat, and form an example of what has been termed "long-and-short-work." The impost stones are large, and their Roman origin is betrayed by their being of unequal thickness. They are sloped on their undersides, and have a projection on the soffit only.

In the south wall, between the two original windows, is a sun dial, apparently of the date of the building. It has a serpent carved over it, and encircling the dial.

At the west end of the nave was found a portion of the old floor, probably the original one, of cobble stones from the river. This has been preserved. There is ample evidence to show that Escomb, like many early stone churches, was plastered both externally and internally when built. This was done partly for the sake of appearance, and partly to preserve the walls, and it is to this fact we may ascribe the remarkable preservation of the walls of Escomb, while many later buildings with thicker walls have decayed. It is easy to understand what an impression these lofty white churches would have on the native population, used to low huts and one-storey houses of wood thatched with straw or ling.*

At the time of the repair several early sculptured stones were

* The name Whitchurch, which is applied to at least twelve places in England alone, came from this, as did the name of *Candida Casa* in Scotland. St. Alban's Abbey was plastered and whitewashed externally, as was the White Tower in London. The name applied to churches has by some writers been supposed to refer to the white effect of new stone, but this seems to be erroneous.

found. The most important of these are three portions of monumental crosses. The finest fragment is ornamented in such a manner as to show that it belongs to what has been called the Hexham school of work of the time of Wilfrid and Acca (c. 670—740). The Escomb piece has a large bold scroll on its broader sides containing birds and beasts, and a smaller scroll containing foliage and flowers only on the narrow sides. The angles are worked with a cable moulding.* It is not impossible that this cross was co-existent with a wooden predecessor of the present church. The other early stones are a grave cover and a headstone cross, possibly, but not probably, earlier than the eleventh century.

The font is an oblong trough, with the angles chamfered off. It is quite plain, and rudely worked.

SOCKBURN.

All Saints' Church.

At the end of a long loop of the Tees, and at the most southerly point of the County Durham, is Sockburn; one of those secluded spots which always have such a singular charm when the beauties of nature are blended with some object of historical interest. The site is approached by a long lane from the village of Neasham, terminating, as does the lane leading to Escomb, at the church. Here stands the modern house of Sockburn Hall, which is on the site of a very ancient manor house, and the ruins of the church; the latter are sheltered amidst overhanging trees, and protected by a simple fence. No other dwellings are near, and the whole surroundings of the place are softly beautiful. Within the loop the ground is level and park-like, beyond its limit the river flows at the foot of high sandy banks, which seem to enclose this quiet place and shut it out from the rest of the world. Although long known as a locality which had produced a large number of pre-conquest sculptured stones, it is only recently that Sockburn has been placed amongst the pre-conquest churches. It was on the occasion of a meeting of the Durham and Northumberland Archæological Society there on the 29th of May, 1891, that the writer, on being asked by Canon Greenwell to explain the reason of the unusual loftiness of the two arches which divided the nave from its south aisle, was led to make a critical examination of the masonry, when it at once became apparent that portions of the original Saxon nave were standing, though enclosed in later work. The ruined condition of the building, and the absence of any plaster, disclosed the character of the masonry, and the whole of the architectural history of the building could be read with ease.

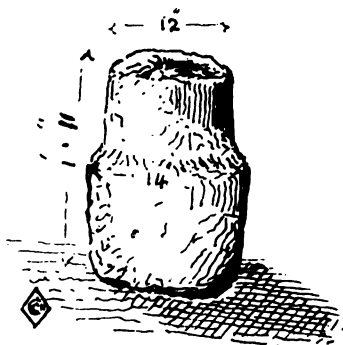
Sockburn appears in history two centuries earlier than Escomb. Symeon of Durham says, in describing the events of the year 796, the seventh of Æthelred, in the northern parts, "And a little later,

* *Proceedings of the Society of Antiquaries of Newcastle-on-Tyne*, new series, II., p. 97.

that is, on the fourth of the ides of August (August 10th), Archbishop Eanbald died in the monastery called Ætlæte,* and his body, accompanied by a great multitude, being conveyed to the city of York, was honourably interred in the church of the blessed Apostle Peter; and another Eanbald, a priest of the same church, was at once elected to the episcopate, Bishops Ethelbert, Hygbald, and Badwulf meeting at his consecration at a monastery called Sochasburg on Sunday, the eighteenth of the Kalends of September" (August 14th).†

In the time of Bishop Aldhune (990—1018) Sockburn was given to the church of St. Cuthbert at Durham by Snaculf, the son of Cytel.‡ The name is then spelt Socceburg. The church continued in use till 1838, when a new church was built at Girsby, on the Yorkshire side of the Tees, to take its place, and the old church was unroofed and suffered to go to ruin. Sockburn is one of those places which from one cause or another become abandoned by population, and the church, or its ruins, is often all that is left to show that a village was once to be seen there.

Plate iii. shows the present condition of the building. The view is taken so as to give one of the angles of the ancient nave, now again exposed to the weather, but which was enclosed for centuries in later walling, as may be seen by the plan. The opposite eastern angle is just visible to the right of the tree beyond the chancel arch. The sketch of Escomb on page 66 is taken from a corresponding point of sight, and serves to show what Sockburn looked like when first erected. The building was a very small one, the nave measuring only twenty-four feet four inches by fifteen feet eleven inches inside. The chancel was probably about ten feet square, like Escomb. The height of the side walls was about twenty-five feet, so this church had the character of extreme loftiness as compared with its size. The walls vary between two feet three inches and two feet four and a half inches in thickness, exactly as they do at Escomb. We can also see at all the four angles of the nave the great quoin stones of exactly the same character as those at Escomb; they are Roman stones, too, and must have been brought along the north side of the Tees from the great station at Piercebridge, where Watling Street crosses the river. There are no remains of arched doorways or windows belonging to the first church, but a curious round stone, of which a sketch is here given in case it should be lost, seems to be of



ROUND STONE AT SOCKBURN.

* An unknown place.

† Symeon *Historia Regum*, sub anno 796.

‡ *Ibid. Historia de Sancto Cuthberto.*

Roman or Saxon work, though its use in the church is not apparent. The plan shows how the original building was extended in the thirteenth century by the erection of a long chancel, of a type of which there are many examples in the country, and a south aisle to the nave. The arcade of two bays has arches of two orders, carried by a circular column in the centre, and corbels at each end. There was no clerestory, and the arcade was inserted in the Saxon wall and the arches were made as high as possible. A further extension took place in the fifteenth century, when the north aisle called the Conyers porch, was thrown out. It is in curious contrast to its neighbour, as it opens out of the nave by a wide, low, sprawling arch of two chamfered orders, which die on the jambs without even a corbel. The Conyers brasses still lie on the floor of this porch exposed to the weather.

Before the church was dismantled several of the early sculptured stones were to be seen. In Surtees's *Durham* is this note—"A stone with a curious piece of knot work is built up in the west ward (? wall) of the church, and a rude cross in the south wall. Some sculptured stones, nearly defaced, lie in the porch.—P. F."* There are now nine fragments of shafts of crosses and horizontal grave slabs of the Saxon period amongst the ruins. There are none of them of very fine character, and the interlacing bands are on a large scale, broad and flat. One piece, however, is a portion of what was once a very fine hog-backed stone. Under the staircase in the Hall is a complete hog-backed stone broken in two pieces, the head of a cross with a boss in the centre, and two other fragments.

At Matsfen Hall, in Northumberland, is a large hog-backed stone, which was taken from Sockburn by the late Sir Edward Blackett, Bart., the owner; it is sculptured on both sides with groups of figures, but is much injured by the weather, as the stone is a soft sandstone.

STAINDROP.

St. Mary's Church.

We are indebted to the Rev. J. F. Hodgson, one of our most eminent architectural antiquaries, for bringing into notice the architectural peculiarities of Staindrop and Aycliff churches, and for showing that they still retain a considerable portion of pre-conquest work.

As now existing, Staindrop church consists of a nave of five bays, an engaged western tower, a north transept, and a chancel, with a vestry on its north side. A glance at the plan is sufficient to show that it has been developed gradually from a small nucleus, and the proportions of the whole are very curious. The nave and aisles taken together form an exact square, and the nave is narrower than either of the aisles, a certain indication of their not being coeval with one another. The width of the nave is eighteen feet six inches,

* *History of Durham*, Vol. iii., p. 249.

the same as Monkwearmouth and Ovingham; the height of the side walls is twenty-four feet, the same as Escomb and Sockburn. The original length is uncertain, as the old west wall has been destroyed. Not one of the original windows is to be seen, and before the walls were broken into for the arcades Norman windows had been inserted into them. Portions of two of these are still to be seen, one on each side; they have well-formed internal arches and a wide splay. In the old east wall, just above the springing of the chancel arch, on the north side, is a Saxon sun-dial built in upside down. It most likely got there when the wall was made good after the insertion of the present chancel arch.* In the foundation of the easternmost twelfth century pillar on the south side of the nave, and over the north door, are some stones built in bearing interlaced patterns of a late and poor type.

AYCLIFF.

St. Andrew's Church.

This was one of the places which was of importance in the time of the Anglo-Saxon Church, as two synods are recorded to have been held here, one in 782 and a second in 789.† The name was then *Aclea*, meaning the place or field of oaks. It was one of the vills which Bishop Aldhune took from the church and wrongly gave to his daughter Ecgrida on the occasion of her marriage with Uchtred. Subsequent transactions render its exact ownership uncertain, but it came back into the hands of the church of St. Cuthbert before the conquest.

Before the time of the considerable alterations which the church underwent in 1881-2, the only visible pre-conquest work here was the shafts of two crosses which from time immemorial had stood in the churchyard. The alterations included the rebuilding of the wall of the north aisle and the removal of the plaster from the walls. The latter process disclosed the ancient masonry, and it was then seen that the walls of the nave were of an earlier date than any other part of the church, and that the arcades had been inserted. The character of the masonry, which closely resembles in the size and tooling of the stones that at Escomb, when considered along with the proportions of the building, justifies the conclusion that this nave is the body of the pre-conquest church. Its western wall was removed when an extension was made at a later time and the tower built, but a few of the quoins of the north-west angle remain over the arcade, and these are very large stones, and are laid like "long-and-short work." There are no windows or other details of the early church left. The two crosses standing in the churchyard have been more than once engraved, and are well known. They

* "Staindrop Church," by the Rev. J. F. Hodgson, in *Transactions Durham and Northumberland Archaeological Society*, Vol. iii., p. 75, and *Staindrop Church* by the Rev. H. C. Lipscomb, 1888.

† *Anglo-Saxon Chronicle*, Symeon of Durham, and Richard of Hexham.

were formerly supposed to have been erected to commemorate the two synods held here, and were said to be *in situ*. It is quite certain that, as a wider knowledge of these things has shown, they were merely memorial crosses or gravestones, though it may be doubted that they stand where they were originally placed. The larger cross, which has lost the upper part of its shaft and the whole of its head, has a figure sculptured upon it representing the crucifixion, and in a panel above, three figures, which no doubt are meant to portray the Trinity. The smaller cross is more perfect, and still retains the central circular portion of the head, though both the arms are gone. In the lower panel on one side is sculptured a Sagittarius.

A churchyard like Aycklyff must have been crowded with such memorials in early times, for on the occasion above alluded to the number of pieces remaining was raised to fifteen by thirteen more being found in and about the old walls. Want of space precludes a full description of all these. Several have figure sculpture, and there is more than one specimen of exceedingly fine and delicate interlaced work. The most important of all, perhaps, is a small round-headed stone, which is complete, and has probably formed the foot stone of a grave, or it may be a headstone of a more humble grave than was marked by one of the tall crosses. It is one foot four inches high, and nine inches wide at the foot. There is slight taper as the sides meet the semi-circle forming the top. Its average thickness is about six inches. The sides are sculptured with figure subjects, the edges are decorated with knot work.*

AUCKLAND.

St. Andrew's Church.

Auckland is one of the most ancient places in Durham. The name has been variously spelt Alclit, Alcleat, Acle, Aclet, Auclent, Aucklent, Aucland, Aucklande, etc. It had at an early date become the property of St. Cuthbert, but was alienated from the church along with other villis by Bishop Aldhune, but was subsequently restored by King Cnut.

It has long been known as a place where there was an early church, and some pieces of cross shafts, with interlaced patterns, could be seen in the walls of the existing church. In 1881 considerable alterations were made in the structure, the south transept being taken down and rebuilt. It was on this occasion that a number of valuable pre-conquest sculptures were found in the walls when they were demolished. The most important of these are a piece of the shaft and some portions of the base or socket stone of a large cross. All four sides of the length of the shaft are here given.

The base stone belonging to this shows that it was a large cross, and it is greatly to be deplored that it has not survived in a more

* This stone has very improperly been removed to Cambridge.

perfect condition. The sides are sculptured with figure subjects, the lower panel of one side containing the crucifixion. The head and one arm of the cross are left, and the cords are shown by which our Lord is bound to the cross. In the head are three letters PAZ,



and on the arm are other letters indecipherable now. Canon Browne thinks they read *PASSIO CHRISTI*, etc. Above this are two winged and nimbed angels, one holding a cross. The meaning of the figures on the other side has not been demonstrated. The narrow sides are occupied with beautiful running scrolls, which are

somewhat remarkable in that they show no leaves, but each of the spirals terminates in a cluster of fruit, at which the birds and beasts, that alternately stand on the stems, are eating. In the lower part of the most perfect side are the head and shoulders of a man in the act of drawing a bow. The palm of the left hand is shown, and the position of the fingers and thumb is interesting. On a smaller piece from the same shaft is the beginning of a scroll up which two human legs are walking. This is no doubt the lower part of the same figure.* The base stone had panels containing figures. Only one perfect group remains, which consists of three nimbed figures dressed in long cloaks. The centre one holds a book in the left hand, and each has one hand raised.

The most important of the remaining stones is a large flat grave cover sculptured all over. There is a cross with expanded arms, and knots of interlaced work and groups of balls fill the interspaces between the cross and the edge of the stone. These grave covers of pre-conquest date are rare in England; examples have occurred at Cambridge, Peterborough, York, and Hackthorn and Stow in Lincolnshire. Another small grave cover, that of a child, shows an infant swathed and banded in swaddling clothes.†

CHESTER-LE-STREET.

St. Mary and St. Cuthbert's Church.

The history of this place is intimately associated with St. Cuthbert and the city of Durham. There was a Roman station here, and it is supposed that it was owing to this that the site was chosen by the congregation of St. Cuthbert as a place of settlement when Lindisfarne was abandoned owing to the Scandinavian invasions of the ninth century. This was in 882 during the episcopate of Eardulf, the sixteenth in succession from St. Aidan, and it remained the seat of the bishopric for more than a century, when, under Aldhune, in 995, it was removed to Durham. The church stands within the area of the Roman station, and there is no reason to doubt that it is on the site of the first church that was erected here, which was of wood. That modest structure served as the cathedral church till after the time of Aldhune, for it was only in the days of Egelric, the fourth bishop of Durham (1042—1056) that a stone church was built here, which, there are good grounds for supposing, was also a building of moderate size, the church of Durham having far outshone, both in position and in grandeur, this temporary home of St. Cuthbert's incorruptible body. Henceforth Chester-le-Street was a parish church, till in the time of Bishop Bek it was made collegiate (1286) for a dean and seven prebendaries. Egelric's church was so transformed in the thirteenth century by enlargement that it became almost entirely a new building, the plan of which is curious. It seems that

* See *The Abbey of St. Andrew, Hexham*, plate xlii., for a similar figure, and compare Ruthwell, Bewcastle, Rothbury, and Abercorn crosses for similar scrolls.

† *The Sepulchral Slabs, etc., in Co. Durham*, plate vi., No. 17.

the extension was made in all directions by widening the nave with aisles on either side, lengthening it westward to the full width of both nave and aisles, and lengthening the chancel eastwards, and adding a chapel on its north side. The result of all this was that the only bit of the old church to be seen is the western half of the south wall of the chancel, into which later windows and a door have been inserted, leaving no trace of the older windows. This piece of wall rises from the ground without a plinth, as do all the pre-conquest walls in the northern parts. It is composed of large ashlar from the Roman station, and its general appearance is so different from the adjoining walls that its early date is easily detected. Of perhaps greater interest than this old wall is the large collection of sculptured stones preserved here. These have been found from time to time, and have been taken care of.* They consist of a number of pieces of sepulchral crosses ornamented with interlaced bands and zoö-morphic designs. The most important is the one which bears the name EADMVND incised on the body of the beast over a figure on horseback. The M and N are in Runes, the other letters are Roman. Amongst the other stones are three which are the base stones of the tall sepulchral crosses. These are rare in England, but not uncommon in Ireland, where many of the crosses are still standing erect. These are large cubical blocks of stone, with battered sides (*i.e.*, sloping inwards as they rise), and recessed or sunk at the top to receive the lower part of the cross shaft. On the margin of the sunk portion and on the upper half of the sides is generally to be found sculpture, such as bands of interlaced work, groups of figures or crosses. There are three of these bases at Chester-le-Street. One is made out of a hard white stone resembling granite in its texture, and bears designs peculiarly classical in character. Another has on one side a human figure trampling a dragon under its feet, a group of interlaced circles, and some beautiful interlacing bands. There are no specimens of the beautiful scroll work of the Hexham type, and hence we may conclude that these stones all belong to the time between the settlement here, in 882, and the Conquest, and are, therefore, valuable as showing how this work had declined in the tenth and eleventh from the very perfect models of the seventh and eighth centuries.

DURHAM.

The Cathedral Church of St. Cuthbert, and St. Oswald's Church.

Chronologically speaking, we naturally pass on with the congregation of St. Cuthbert from Chester-le-Street to Durham, where they settled under Bishop Aldhune in 995. It is generally supposed, and there are no good grounds for stating the contrary, that the plateau on which the cathedral and castle stand was not then occupied. The place could not have been altogether uninhabited, for the vill

* The best piece of all was, however, lost out of the porch about 1882.

of *Elvethalgh*, now Elvet, on the other side of the Wear, was, there can be little question, in existence, and possessing a church at an early period. The existing church of St. Oswald dates from the twelfth and following centuries, and in the west wall of the fifteenth century tower there were two stones built in bearing interlaced sculpture. These have been taken out, and are now deposited in the cathedral library. They were found to be adjoining pieces of the same cross shaft, and are now cemented together, as here shown. The work is of good character, and the best preserved side shows panels filled alternately with interlaced knots and zoömorphie designs. These so closely resemble some in the Lindisfarne gospels, and are so well worked, that this cross must be placed amongst the earliest of its class. The other sides display variously arranged interlacements, all well and deeply cut. It was at one time supposed that this cross had been brought from Lindisfarne when the congregation left that island and had been set up in Durham, and somehow got over to St. Oswald's. This is now held to be an erroneous view, and that the cross was actually associated with an ancient church on the site of St. Oswald's.

In 1891, the foundations of the eastern part of the chapter house, which had been destroyed in 1796, were exposed and taken up. Amongst the rough stones which had been used to form them were found the heads of four monumental crosses and the greater portion of a coped grave cover.* These are all richly sculptured; the cross heads have all of them figure subjects. The crucifixion occurs three times, the baptism three times, and the *Agnus Dei* twice in the series. Three of the heads are clearly contemporary works, perhaps by the same hands, and are practically replicas of one another. Subordinate figures and groups surround the main subject on each face, and the ends of the arms are filled with interlaced knots. No portion of the shafts of any of these crosses have been found. The grave cover is the finest of its type yet met with. It has a ridge moulding formed of the bodies of two serpents laid parallel to one another. These knot together at the hip of the ridge, then divide and pass down each angle, their heads lying at the foot. The tail end is lost.



* Fully described and illustrated by the Rev. Canon Greenwell in *Transactions of the Durham and Northumberland Archaeological Society*, Vol. iv., p. 123, and *Illustrated Archaeologist*, Vol. i., p. 117. Another stone has since been found, but this has not as yet been examined by an antiquary.

The sides and the end found are filled with panels of rich interlaced work. This find was a most important one, as these stones can be dated within comparatively narrow limits, viz., between 995, when the site was first occupied by the bearers of St. Cuthbert's body, and 1083, when the secular clergy were ejected by Bishop Carileph. The memorials were discovered on the site of the ancient cemetery of the congregation, and, doubtless, commemorate some of its chief members.

The large collection of pre-conquest sculptured stones, the finest in England, in the cathedral library at Durham, is now well known to archæologists. It comprises specimens from Northumberland, Durham, and Yorkshire. Some of these have already been described, and the others will follow under their own localities. It is very desirable that this collection should receive further augmentation by the bringing together of isolated fragments now lying neglected in or about churches and in private hands, where they are comparatively unknown, are not available for study or comparison, and are always liable to disappear, as did the finest of the Chester-le-Street stones a few years ago. As all stones have painted on them the locality from whence they came, no objection should be made to removing them there.

DARLINGTON.

St. Cuthbert's Church.

The only remains of pre-conquest date here are portions of three monumental crosses found within recent years, and now preserved in the transepts. They have lacertine and interlaced patterns of somewhat rude execution. On a wooden gallery inside the tower are a number of other stones, and amongst them some small fragments belonging to the same period.

HAUGHTON-LE-SKERNE.

St. Andrew's Church.

There was a church here in the days of Styr, the son of Ulf, who gave it, with other patrimony, to St. Cuthbert about the year 1000. The only stone before this date known at present* is part of the shaft of a richly sculptured cross built into the south wall of the chancel near its western end.

DINSDALE.

St. John's Church.

In the porch of this church, which is a modern erection, are eight fragments of pre-conquest crosses, inserted into its walls. Amongst

* This church is about to undergo considerable alteration, and many indications of early work on the site may be expected.

them are the heads of two crosses, one having two birds carved upon it; another, a portion of the shaft of a cross has the lower part of a panel, with two human figures. There are interlacing designs on all of them.

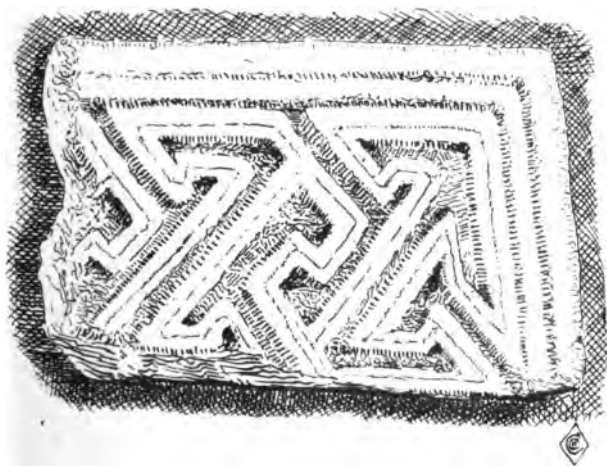
In the chancel is half of a hog-backed grave cover of a type to be more fully described hereafter. It has panels on the sides containing interlaced knots, a cable moulding on the ridge, and a muzzled bear's head on the perfect end.

In the churchyard is the lower portion of the shaft of a memorial cross standing erect in the ground. It has interlaced designs on a large scale, and below the lowest panel on one side is a compartment in the form of the heater-shaped shield, which contains an arrangement of triquetra knots. There is also a huge and rudely cut stone coffin, with its lid, on which is a bold cross in relief. This is also no doubt of pre-conquest date.

HURWORTH.

All Saints' Church.

This church was wholly rebuilt in a foreign style in 1870. At that time was found the stone here figured. It is a portion of one angle of the base stone of a monumental cross, and the upper



side shows one angle of the sunk socket for holding the shaft. On the side here figured is a good example of what is termed the "key" pattern, a modification of the fret, and supposed to have been at first suggested by the openings which form the wards of a key.

CONISCLIFF.

St. Edwin's Church.

The dedication of this church carries us back to Saxon times, and there is an early mention of the place in the *Saxon Chronicle* :

"Anno 778. In this year Æthelbald and Heardberht slew three high reeves, Eadulf, son of Bosa, at Cyninges Clife, and Cynewulf and Ecga at Helathyrn, on the 11th of the Kalends of April; and then Alfwold succeeded to the kingdom, and drove Æthelred from the land."

Henry of Huntingdon calls the place Kingsclive.

As in many other places the early church here was probably of wood, and as the present structure is of thirteenth century work, with later additions, we have no evidence of the character of the earlier building. It is, no doubt, on the same site as the former church, as we find built into its walls a number of early sculptured stones. Small pieces of cross shafts are to be seen in the west wall of the aisle, and in a buttress on the south side. The greater number are, however, in the tower. The lintel of the doorway opening to it from the church, and also the lintels of the window in the first stage on the south side, and of the west window of the third stage, are all very early grave covers, having interlaced designs and symbols. Drawings of these have not as yet been published.

GAINFORD.

St. Mary's Church.

A few miles further up the Tees than Coniscliff is the important village of Gainford, one of the best built and also one of the best kept villages in the county. It is a place with a history, for, as early as 801, as Symeon of Durham tells us, there was a monastery here, for in that year Edwin, a chief of the Northumbrians, died, and was buried in the church of the monastery called Et Gegenforda. Bishop Egred, who held the see of Lindisfarne from 830 to 845, and who did much for his diocese, built a church at Gainford, as he did at many other places. This he gave to St. Cuthbert, with a large tract of land adjoining. Gainford also appears amongst the list of places which Bishop Aldhune, at a later time, leased or alienated from the church, a transaction which has been more than once referred to in these pages. The patronage is now in the hands of Trinity College, Cambridge, and the vicarage is worthily held by the Rev. Joseph Edleston, LL.D., a scholar and an antiquary.

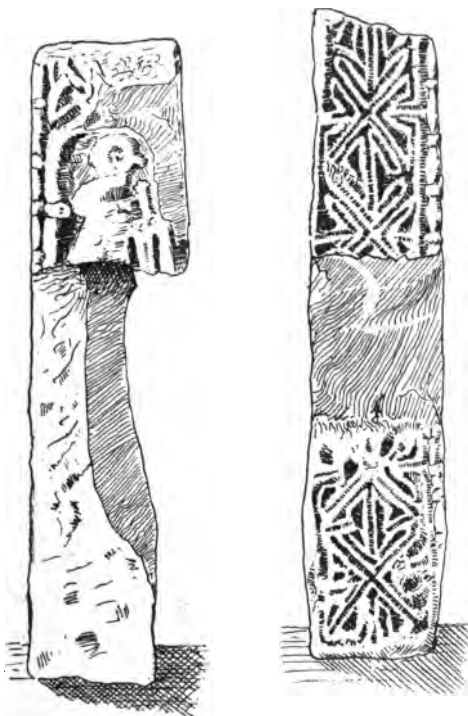
Whatever the first church at Gainford was, it was altogether superseded in the early part of the thirteenth century by the present large and handsome structure, and the only remains of the time of its predecessor or predecessors in the present building are portions of the shafts of some early monumental crosses built in as the head of a doorway from the turret staircase to the clock room, and others in the heads of the windows in the same stage of the tower. In the

vicarage garden is a large collection, numbering upwards of thirty pieces, of similar portions of crosses. One of these is the head of a cross of singularly beautiful character, another has three nimbed figures, but space does not admit of any approach to a description of them, and the reader is referred to Vol. ii. of Stuart's *Sculptured Stones of Scotland* for a full illustrated account. In the porch are two very early grave covers, which are most probably of a date anterior to the Conquest.

STANTON-LE-STREET.

All Saints' Church.

The old church here was entirely removed, and a new one built in 1876. The site is one of great interest. Mr. Longstaffe says of it—"The village takes a high and airy position, and derives its name



from a line of Roman road proceeding northwards from Middleton on the Raw and Sadberge. This is stated by the villagers to have been the high road, and to have passed by Sedgefield. . . . A field called Hawksley Garth, on the west side of the town, is full of rectangular remains. Further north are similar features in the fields

to the east of the church. An old man supposed them to mark the sites of dwellings, and they may be the last relics of the Saxon village, for the church, which stands on a squarish platform, is considerably to the north-west of the present houses. From the north-east corner of the platform an enclosing work runs, and makes a right angle to a crossing of roads at the north of the village called Cross Hill. The hill itself is a large cone north-east of the crossing."*

The two adjoining portions of the shaft of an early cross here shown were to be seen in the wall of the old church. They are considered by Professor Westwood to be earlier than the ninth century. One side shows a good specimen of the key pattern, which seems to be founded on the lines made by placing four "broad arrows" point to point. On the other side shown is a figure of a man in armour wearing a curious helmet and holding a broadsword. He stands in a niche, with a semi-circular head and shafted sides. The great interest of this shaft is the angle moulding, which is formed of a line of baluster shafts placed end to end, showing that at this early time the principle of using diminutive copies of architectural details as decorative features was in vogue. The demolition of the old church produced three more stones of this period; their designs are, however, much inferior to that illustrated.

MERRINGTON.

St. John's Church.

Merrington is here included in the group of pre-conquest remains in the county of Durham, because there are some grounds for supposing that it was in part a building dating from that time. Its destruction in the year 1850 was one of the worst pieces of Vandalism ever perpetrated. It was a fine Norman church of the greatest interest, historically as well as architecturally. The only representation of it known to the writer is the well executed plate in Billings's *Architectural Antiquities of the County of Durham*; this shows a solid square and lofty Norman tower, with good details, probably of the time of Bishop Carileph, a short and aisleless nave with a rather rich south doorway, and a chancel with a chapel on its south side. The following is the description of a church given by Surtees:—

"The church retains several traces of early architecture; it was perhaps one of the first parochial structures built by the Convent of Durham. The chancel opens under a narrow circular arch. The tower rises nearly sixty feet, springing from the centre of the nave on two heavy round Norman arches. The west arch is plain, resting on buttresses; but the eastern arch springs from clustered pillars, with rude capitals; the tower is finished with crockets and open battlements, and has on every face double round-headed lights. A large south porch opens from the nave under a blunt pointed

* "Stainton in the Street," in *Archæologia Æliana*, ed. iii., new series, p. 73.

arch ; this is called Lawrence's Porch, possibly from some forgotten altar or chantry. Many of the original lights have been closed or altered. The east window has three lights with some tracery under a pointed arch. There is another ancient window of three lights on the north of the nave. The chief entrance is by a south door, which has had pillars with grooved or fluted capitals supporting an arch ornamented with zig-zag, this is curtailed or covered by a modern porch. The whole interior is heavily stalled with old wainscot, and a wooden screen divides the nave and chancel.*

It is terrible to think that such a church as this should be entirely swept away as late as 1850 for a mere caprice, or to make a job. So solidly built a structure, which was as much like a castle as a church and had stood a siege, could not possibly have been in such a condition that it would not stand. The "narrow circular arch" reminds us of the chancel arch at Escomb.

So far as can now be ascertained no stones bearing sculpture of Saxon character were found in the walls when the church was destroyed, but fanaticism was carried so far that many stones were broken up "because they had crosses on them."

Some Eighteenth Century Sussex Notes.

(Continued from page 30.)

Sussex.

SOME WORDS OF THE SUSSEX DIALECT.

an Amper : a fault in linnen, or woolen cloath ; as a flaw, &c. [P]

Anewst : nigh, almost, near hand, about. [P]

Barton : a yard of a house, or backside. [P, var.]

Behither : on this side, it answers to beyond. [P]

a Billard : is a barstard capon.

Blighted corn : blasted corn.

a Bostal : a way up hill. [P, with a long note.]

to Brook : the clouds brook up, when they gather and threaten rain.

to Brutte : to browse. [P]

the Buck : is the breast.

the Buck of a Cart : the belly of a Cart.

a Chavish : a chatting, or prattling noise among a great many. [P.]

Chizzell : is bran. [P]

a Chuck : a great chip.

a Church-litten : the Churchyard. [P]

Crap or Crop : is the herb Darnel. [P, where it is said to be Ray-grass. *Lolium perenne*.]

* *History of Durham*, III., p. 280. 1823.

Eddish : is the Stubble after the corn is cut.

Ellinge : solitary, lonely, melancholy, farr from neighbours. [P]

Ersh : the same as Eddish. [P, spelt 'Earsh.']

a Fostal : a way leading from the high-way to a great House.

a Gibbet : is a great cudgel.

a Gill : a rivulet, or beck.

to Goyster : to be frolick and ramp, or to laugh aloud.

to Heal : to cover. [P]

to Hotagoe : is to move nimble, spoken of the tongue, you hotagoe your tongue. [P]

a Kerfe : the furrow made by the saw. [P]

to Lease and Leasing : to glean and gleaning, spoken of corn. [P]

a Leap : the measure of half a bushel or four gallons. [P]

Lee, or Lew : calm under the wind. [P]

a Lib : the same as Leap.

Lizend corn : lank or shrunke corn. [P]

Lourdy : sluggish, Idle, or Slothful. [P, var.]

Misageft : mistaken, misgiven. [P]

Mixen : dung laid on a heap or bed to rot and ripen. [P.var.]

Mokes of a Net : the Meishes.

a Nail of beef : the weight of eight pound. [P]

a Pitch : a pick-ax. [P, where it is said to mean an iron stake for making holes in the ground for hurdles ; called in West Sussex a folding bar.]

A Poud : a boil. [P.]

Puckets : nests of Caterpillars. [P]

Quotted : cloyed, glutted. [P]

Rathe : early, as rathe in the morning, rathe ripe fruit, early fruit. [P]

Seam of wood : a horse-load. [P]

Sew : to go Sew, is to go dry, spoken of a Cow. [P]

a Shaw : a wood that encompasses a close. [P]

a Shawle : a shovel to winnow withall. [P, var.]

Sheld : party-coloured, as Sheldrake, and Sheld-fowle.

to Shinper : to shimmer, or shine. [P]

a Shote : a young hog of the first year. [P, spelt shoot.]

Shrow : to look shrow, is to look sourly.

to Shun : to shove. [P]

Sidy : surly, moody. [P]

a Sidy fellow : an imperious, ill-natured fellow.

Sizzing : yeast, or barm. [P]

Skaddle : ravenous, mischievous.

a Skeeling : an Isle, or bay of a barn. [P]

Skrow : surly, or dogged. [P]

a Slappel : a piece, part, or portion.

a Slappel : a smooth piece.

a Snagge : is a snail. [P]

a Sporreway, or Spurr-way : a sheer-way, or bridle-way.

to Squat : to bruise, or make flat by letting fall. [P]

Stamwood : the roots of trees stubbed up. [P]

Stover : is fodder of Cattle.

a Strand : one of the twists of a Line, be it of horse hair, or ought else. [P, var.]

the Strig : the foot-stalk of any fruit. [P]

A Stuckling : an apple-pasty. [P]

A Stusnet : a posnet, or skillet. [P]

to Sweale : is to singe or burn. [P]

to Sworle : to snarle as a dog doth. [P]

a Tagge : a sheep of the first year. [P]

a Trug : a tray for milk, or the like. [P, var.]

to Trull : to bundle. [P, var.]

a Voor : is a furrow. [P]

a Vollow : a fellow. [P, var.]

Wafthes : are made of split-wood in fashion of Gates, with which they fold sheep.

Widow's bench : is the share of the Husband's Estate, which Widows in this County enjoy, beside their Joyntures. [P]

Staining.

In the beginning of March, 1735, one Leggat a Butcher of Staining killed an Ox, and found the Fat about the Kidneys to weigh 226 Pound, and the Lean of it but two Pounds.

Brightemstone.
Horsham.

In January, 1748-9, by reason of extraordinary high-Tides, the sea broke in at Brighthemstone and Horsham,* which washed away Part of the Block-House and the Farm Lands call'd Salts, and also did considerable Damage to the Lands adjacent.

Lewes.

The Parish Church of St. Michael† in Lewis being a very antient Building, is by Length of Time become so very ruinous, and

* So in the original ; but Horsham is evidently a slip of the pen for Shoreham.

† The late Mr. M. A. Lower in the *Compendious History of Sussex*, Vol. II., p. 23., says of St. Michael's Church that it "has a few ancient features, but it was chiefly rebuilt in the worst taste of the eighteenth century. Its round tower, however, remains, as well as two brasses ; one for a Knight of the fifteenth century, and another for *John Braybtorde*, rector, with the date 1457. There is also a mural monument to Sir Nicholas Pelham, the gallant defender of Seaford, who died in 1559. The epitaph assures us that :

'What time the French sought to have sack't Sea-Foord,
This *Pelham* did repel 'em back aboard.'

in so dangerous a Condition, that the Inhabitants cannot attend Divine Service therein, without great Hazard and Danger of their Lives; and although the Parishioners have endeavoured to support and keep the same with Props, Buttresses, and all other necessary Means, they now find it impossible to keep up the said Church any longer, there being a general Decay of all the Materials; and that y^e said Church must be taken down and rebuilt.

And upon the Oaths of several able and experienced Workmen, who carefully viewed the said Church, and made an Estimate of the Charge of rebuilding the same; which upon a moderate Computation will amount unto the Sum of One thousand three hundred sixty and six Pounds, and upwards. See a Brief dated the 20th of Jan. in the 22^d year of King George the 2^d Reign.

Chichester.

About a Mile out of Chichester, near the Common place of Execution is erected a Stone, having the following Inscription, viz.,

Near this Place was buried the Body of William Jackson, a proscribed Smuggler, who, upon a special Commission of Oyer and Terminer, held at Chichester, on the 16th Day of January 1748-9, was, with William Carter, attainted for the Murder of William Galley, a Custom-house Officer; and who likewise was, together with Benjamin Tapner, John Cobby, John Hammond, Richard Mills the Elder and Richard Mills the Younger, his Son, attainted for the Murder of Daniel Chater; but dying in a few Hours; after Sentence of Death was pronounced upon him, he thereby escap'd the Punishment which the Heinousness of His complicated Crimes deserved, and which was the next Day most justly inflicted upon his Accomplices.

As a Memorial to Posterity, and a Warning to this and succeeding Generations.

This Stone is erected
A.D. 1749.

Goodwood.

The Lion carved in wood, which was at the head of commodore Anson's Ship called the Centurion, is now set up against an Inn near the Duke of Richmond's at Goodwood, on a Stone pedestal, which has the following Inscription.

Stay traveller a while, and view
One, who has travell'd more than you,
Quite round the Globe; thro' each degree
Anson and I have plow'd the Sea:
Torrid and frigid Zones have past,
And safe ashore, arriv'd at last,
In ease and dignity appear:
He—in the house of Lords,—I here.

Storrington.

The Steeple of the Parish Church of Storrington, on or about the 20th Day of May 1731, by a violent Storm and Tempest and Thunder and Lightning, was set on Fire, which burnt down and

beat to Pieces the said Steeple, and did much Damage to the Body of the Church, by reason whereof the Inhabitants were put to very extraordinary Charges to amend the Body of the said Church, and to new build a Tower where the Steeple stood, which was done by a large Tax raised among themselves; but about the 3^d Day of December, 1746, the said Tower, with the Bells, and every Thing belonging to them, together with the great Part of the Body of the Church fell down, and the remaining Part is in so very ruinous & dangerous a Condition, that the Parishioners cannot attend Divine Service without imminent Danger of their Lives: although they have by Taxes and Assessments rais'd amongst themselves large Sums of Money, endeavouring to support and maintain the same by Props, Buttresses, and all other usual Means, but find it impossible, there being likewise a general Decay of all the Materials of the said Church which makes it absolutely necessary totally to pull it down, and rebuild the same.

The Charge of which by an Estimate made, will amount to the Sum of 1625 Pounds and upwards. See a Brief dated the 10th of Feb., in the 23^d year of King George the 2^d 1749.*

[Then follows a short extract from Knight's *Life of Dr. Collet*, 218, relative to a bequest to the town of Rye.]

Clayton in Sussex.

The Church of Clayton is but small, consisting but of one Isle, Chancel, and a Bell-frey at the West end.

Against the South Wall of the Chancel, is a small Compartment of white Marble, encompassing an Oval black Tablet, whereon is written with Gold;

Anne Luxford.

John Luxford.

John Watson.

Laur. Price.

Anne Price.

Near this Place Lyeth the Body of Anne, Daughter of John Luxford, late of Ockley in the County of Sussex, Gent. who first Married Joⁿ Watson A.M. late Rect^r of this Parish. and afterwards, Laurence Price A.M. the present Rect^r. She was when Living an example of an Holy Life, inflamed with a Zeal for true Religion, Constant in her Devotion, Curtious to all, Charitable to the Poor, a Loving Wife, and in a Word, a Woman of Primative Faith and Virtue; She departed this Life on the 21st of Oct^r A.D. 1729. in the 67 year of her Age.

The East end of the Chancel is raised by one Step and enclos'd by Ballysters.

On the Floor before the Communion Table, lies a large black Marble bearing the following Inscription:

M.S.

Hic requiescit in Spe lætæ resurrectionis per D. J. Christum

* Mr. Lower states that the church has been much altered from its original form. He notes the disasters of 1731 and 1746, and says that, except the chancel the church was subsequently rebuilt. *Comp. Hist.*, Vol. II., p. 18.

hn Parker. Depositum Johannis Parker, in Hujus Ecclesiæ Rectoris, Liberalib Parentibus nati In Maritimis Septentrion Lancastrie munus susceptum exercuit Atrophîa tandem languescens Probis & eruditis charus sancte animam Deo resignavit Decemb. 28. 1691 Ætatis Suæ 49.*

On the North-side of the last, lies an ancient Sussex Marble Grave-stone, thereon is engrav'd on Brass the Pourtrait of an Ecclesiastical Person in Sacerdotal Habit, holding before his breast a Challice with the Host. beneath on a plate is wrote;

c. Idon. Of yō charite pray for the soule of Maist^r Rycherd Idon pson of Clayton & Pykecñ,† which deceased the vi day of January the yere of our lord god M V^c and xxiii. on whose soule Jhū have mercy Amen.

. Watson. At the South side of the Cnancel lies also a large stone with an Inscription to the memory of the Rev^d M^r John Watson Rect^r of this Parish, who dyed the 22^d of July 1715. But I had not time to write the whole.

On the West end of the Floor in the Body of the Church lies an ancient Sussex Marble, inlai'd with a Brass Plate Inscribe:

10. A'wode. Pray for the Soule of Thomas a-wode, whiche decessyd the xii day of february the yere of our lord MV^cVIII, on whose soule ihū have mercy.‡

Eastwards lies also another Sussex Marble grave-stone, whose inscription saith:

10. Edw. and 30. Mitchel- Thomas the sonn of Edward and Dorothy Michelrorn § m. Gent. was buried the . . . day of April 1665.

F I N I S.

A proof of this description of Clayton church was sent to the present rector, the Rev. T. H. R. Shand, and he has very kindly made several notes in connection with it.

(1) As regards the stone to the memory of John Parker, Rector, Mr. Shand makes the following corrections in the copy given in the notes. In defiance of grammar, for "spe" read "spem"; after the name Parker, instead of the word "in," read "M.A."; spell "Lancastrie" with a diphthong, "Lancastriæ"; and after the word "exercuit," insert "strenue adornavit." Mr. Shand states that he found the stone buried beneath a boarded floor, which had been put

* This is printed exactly as it occurs in the manuscript, in bad Latin, and without stops.

† i.e., Pyecombe, a neighbouring parish.

‡ The two brasses still remain.

§ A mis-reading of "Mitchelborn," the name of a well-known family, formerly settled in the parish. Mr. Shand states that this stone has disappeared, and that he has never seen it.

under the seats or stalls in the south side of the chancel, and that he has had it brought out, and placed in the nave, just in front of the chancel arch.

(2) The monument to the Luxfords no longer exists ; but " there is one on the south side of the chancel, of stone, with a coat of arms, helmet, and crest, with this inscription :

To the memory of | Ann daughter of | John Luxford of Ockley |
OB. Oct 21st A.D. 1729 | Ætat 67 years | "

(3) The brass of Rycheid Idon is now fixed to the south wall of the chancel.

(4) The stone to John Watson is still *in situ*, and " there is now corresponding to it on the north side, a stone slab to the memory of



CLAYTON CHURCH, *circa* 1865.

From a photograph by Mr. E. Fox, Brighton.

Samuel Bethell, Rector, who died 5th April, 1803, aged 47 years ; his mother Susanna, who died 8th Oct., 1805, aged 85 years, and his cousin Gertrude Wynn, who died 9th Nov., 1801, aged 72 years. And on the east wall, just above this stone, there is a tablet to Mr. Bethell's memory."

(5) There is also on the north side of the chancel a stone to the memory of Lawrence Price, Rector, who died Jan. 18, 1752, aged 70 years.

(6) There are also two (modern) brass plates and two (modern) tablets to the memory of the Ven. James Garbett (Archdeacon of Chichester, 1854-1879), and Rector of Clayton, who died March 26, 1879, and to various members of his family.

(7) Mr. Shand says, with regard to the fabric of the church, that the levels of the chancel floor appear to have been altered since the " Notes " were made, as the sacrarium is now raised two steps above

the chancel. He further adds: "We have been doing a good deal to the church lately. The belfry, and, in fact, all the west end of the church, was in a very ruinous condition. This has been thoroughly re-instated—defective timbers removed, and new ones substituted. The roof also has been stripped, and the stone slabs and slates replaced. A plaster ceiling, which threatened to come down on us, has been cleared away, so that we have now an open roof, such as was, no doubt, the original design. New seats have also been introduced. Whilst the work was going on, we discovered that the walls of the nave had all been painted, probably in the thirteenth century. We have cleared off the whitewash, of which there were many coats, and are able to make out the design, which seems to be that of the Final Judgment. Our Lord is seated in glory over the chancel arch. On each wall are long processions. On the north side an angel seems to be leading on the good; on the south there is a corresponding angel sending back the rejected. Below these processions there is a broad border, or band, and on the north side figures are seen rising from their graves. On each side of the chancel arch there are small figures of our Lord—the one apparently giving the keys to S. Peter, the other probably (though this is somewhat conjectural) giving a book to S. Paul." Mr. Shand adds that he believes that Mr. Kempe is going to give a detailed account of these paintings.

The illustration of Clayton church, which we give, is reproduced from a small photograph taken about thirty years ago. It probably shows the church much as it appeared when visited by the writer of the "Notes" in the middle of last century.

The Old Municipal Corporations of Ireland.

II.

MIDLAND CIRCUIT.

IN dealing with the second part of the Report on the Municipal Corporations of Ireland, which treats of those in the Midland Circuit, it may not be amiss to draw attention to one or two points of interest. One of these is the use, in two corporations, of the very remarkable designation of "burgomaster" for the head officer. The word has such a very un-English and foreign sound, that it would be interesting to ascertain definitely how it was that it came to be used for the chief officer of the corporation at Maryborough and at Philipstown.

The other point of interest is that in the case of the two corporations of Kildare and Old Leighlin, those towns are not designated "cities," as might have been expected from the fact that both have been, from an early period, the seats of bishoprics. It would seem, however, that in Ireland, and in parts of Scotland also, several of the bishoprics were what have been called "ambulatory bishoprics," and

were considered rather those of a district than of a city : hence we have in some cases, such as Meath and Ossory in Ireland, Argyll in Scotland, etc., even at the present day, the name derived not from any particular city, but from the district which forms the diocese. In other cases where the see was definitely fixed in a town, that town, as Cork, Limerick, Waterford, etc., was known as a "city ;" at any rate a town which was not the seat of a bishopric was never termed a city.

At the present day a stupid idea has arisen that the designation of "city" is a "title," and the Crown has been advised to confer this so-called "title of city" on certain large towns, as Birmingham, Leeds, and Sheffield. The Sovereign might almost as reasonably have been advised to confer the "title" of a mountain on Primrose Hill, or of a "river" on some insignificant beck. Hitherto, throughout the municipal history of western Europe, a city has always meant simply a town which contained the cathedral church and seat of a bishop, whether that town were small or large, a centre of mercantile prosperity, or the reverse. If there were any doubt on this subject, reference might be made to conclusive documentary evidence, such, for example, as Papal Bulls. A couple of these will suffice. When the bishopric of Luçon was formed in 1317, Pope John XXII. spoke of raising the town by his Bull "in civitatem," as being part of the act of founding the bishopric.* At a rather earlier period, 1295, Boniface VIII. spoke in a similar manner as to Pamiers, in the Bull erecting that bishopric. Thus he says : "Locum utique nobilem et insignem, multisque commoditatibus prædium . . . in civitatem ereximus."† Other similar documentary evidence could be adduced, to show that the word "city" possessed this technical signification, and no sense of bigness or secular pre-eminence, throughout western Europe, until the recent idea arose of conferring the name as a "title" on certain big towns. This, recent change, from an antiquarian point of view, is to be regretted, not simply as a modern vulgarity, but as an inaccuracy. We proceed with the various corporations in alphabetical order.

ATHBOY, co. Meath.

Corporation by prescription. The latest confirmatory charter James I.

Style : "The Provost, Free Burgesses, and Commonalty of the Town of Athboy."

At the time of the Commission : The Corporation had become extinct.

ATHLONE, co. Westmeath and co. Roscommon.

Incorporated : 16th Dec., 1605 (James I.).

Style : "The Sovereign, Bailiffs, Burgesses, and Freemen of the Town of Athlone."

* *Gallia Christiana*, Tom. ii. (Edit. 1656), p. 678.

† *Ibid.*, p. 161.

At the time of the Commission: Actual number of freemen 227, of whom 165 had been admitted on June 24th, 1831: ten were under the age of twenty-one, and nine were Roman Catholics.

ATHY, co. Kildare.

Incorporated: 10th May, 1612 (James I.),

Style: "The Sovereign, Bailiffs, Free Burgesses, and Commonalty of the Borough of Athy."

[There are also some later charters.]

BALLINAKILL, Queen's County.

Incorporated: 18th Dec., 1611 (James I.).

Style: "The Sovereign, Burgesses, and Freemen of the Borough of Ballinakill."

At the time of the Commission: The corporation was extinct, having fallen into disuse when it lost its representatives in the Irish Parliament by the Act of Union.

BALTINGLASS, co. Wicklow.

Incorporated: In the fifteenth year of Charles II.

Style: "The Sovereign, Burgesses, and Free Commons of the Borough of Baltinglass."

At the time of the Commission: The corporation was virtually extinct, but there had been an attempt to revive it in 1832 by the election of ten freemen.

BANAGHER, King's County.

Incorporated: 16th Sept., 1628.

Style: "The Sovereign, Burgesses, and Free Commons of the Borough and Town of Bannacher *alias* Banagher."

Prior to 1800 the corporation had consisted of one sovereign, twelve burgesses, and freemen, all of whom were nominated by the patron. Since the parliamentary representation ceased, no fresh appointments had been made.

At the time of the Commission: The corporation had lapsed, and was extinct.

BLESSINGTON, co. Wicklow.

Incorporated: In the twenty-first year of Charles II., by a charter granted to the Archbishop of Dublin.

Style: "The Sovereign, Bailiffs, and Burgesses of the Borough and Town of Blessington."

At the time of the Commission: The corporation was extinct, having ceased to exist in 1800.

BOROUGH OF CARLOW.

The Commissioners state that the earliest charter on record was granted by the Earl of Pembroke, about the year 1296. A later charter (19th April, 1613) professes to have been granted on the petition of the inhabitants. It incorporated the town under the style of the "Portreeve, Burgesses, and Commonalty of Catherlagh." On 24th Dec., 1674, a fresh charter was granted on the petition of

the Portreeve, Burgesses, and Commonalty. This incorporated the town under the style of "The Sovereign, Free Burgesses, and Commonalty of the Borough of Catherlagh."

DULEEK, co. Meath.

The Commissioners state that Walter De Lacy, Lord of Meath, "enfeofed his burgesses of Dyveleke and their successors, with divers privileges, laws, and customs, according to the laws of Bristol, and with divers grants of divers other things." They further state that this charter is recited in an Act 20 Edward IV., purporting to have been passed at the supplication of "the portreeve, burgesses, and commons of the town of Duleek." There was an *Inspeximus* of this Act 26th March, 11th James I.

At the time of the Commission : The corporation was extinct, having been so since 1800.

FORE, co. Westmeath.

The Commissioners state "a few non-residents composed the corporation, which exercised no functions beyond that of returning members to Parliament." They further state that "no information could be obtained as to whether Fore was a corporation by prescription or by charter, but it seems to have been a corporation by prescription only;" and they add that "Fore is a very inconsiderable village, consisting of 20 houses, and containing a population of 120 souls."

At the time of the Commission : The corporation had become extinct, having fallen into abeyance after 1800.

HARRISTOWN, co. Kildare.

Incorporated : In the thirty-fourth year of Charles II., the charter declaring the town and lands of Harristown to be "a free borough and corporation." The Commissioners do not give the style of the corporation or its composition, but they say that it had been extinct since 1800, and that for some time previously it had exercised no municipal functions. They add that Harristown is "a very inconsiderable village."

KELLS, co. Meath.

The Commissioners state that the earliest charter was granted by Walter de Lacy, in the reign of Richard I., according to the laws and customs of Bristol. There was an *Inspeximus* of this, with amplification by Richard II. in 1388, and succeeding charters granted by Edward IV. and other sovereigns.

Existing Charter : 27th Feb., 1691 (James II.).

Style : "The Sovereign, Provost, Burgesses, and Commonalty of the Borough of Kells," which is the same style as that in a charter of Henry VIII.

KILBEGGAN, co. Westmeath.

Incorporated : 27th February, 1612 (James I.).

Style : "The Portreeve, Free Burgesses, and Commonalty of the Borough of Kilbeggan."

At the time of the Commission: Consisted of "one portreeve, twelve burgesses, and an unlimited number of freemen."

BOROUGH OF KILDARE.

An old charter of doubtful date, perhaps Henry VIII.

Incorporated (again): 31st March, 1687 (James II.), the charter stating that Kildare had been an ancient borough, etc.

Style: "The Sovereign, Portreeves, Burgesses, and Freemen of the Borough of Kildare."

At the time of the Commission: The Commissioners state that no sovereign or other corporate officer had been appointed since 1829.

MARYBOROUGH, Queen's County.

Incorporated: 4th April, 1570 (Elizabeth).

Style: "The Burgomaster, Bailiffs, Burgesses, and Commonalty of Maryborough."

NAAS, co. Kildare.

The Commissioners state that a charter dated 24th May, in the second year of Henry V., made certain grants to "the portreeve, burgesses, and commonalty of the town of Naas." In the eleventh year of her reign, Queen Elizabeth granted a new charter, which, ignoring the previous corporation, directs that "the town of Naas shall be a free and undoubted borough, and that the inhabitants of the said town and their successors be incorporated by the name there given to them." A later charter (2nd May, seventh year of James I.) contains an *Inspeximus* of Queen Elizabeth's charter, and these two charters "govern the town."

Style: "The Sovereign, Provosts, Burgesses, and Commonalty of Naas."

NAVAN, co. Meath.

Incorporated: 1469 (Edward IV.). Another charter, Henry VII., 1494; another, 21st James I.; another, 13th Charles II.; and another, 4th James II.

Style (according to charters of James I. and Charles II.): "The Portreeve, Burgesses and Freemen of the Town or Borough of Navan."

NEWCASTLE, near Lyons, co. Dublin.

Incorporated: 30th March, 1613 (James I.).

Style: "The Portreeve, Free Burgesses, and Commonalty of the Town of Newcastle."

At the time of the Commission: The corporation was extinct, having been kept up, prior to 1800, solely to return members to Parliament.

BOROUGH OF OLD LEIGHLIN, co. Carlow.

Corporation probably by prescription.

Incorporated (anew): 4th of July, fourth year James II., the charter stating that Old Leighlin had been an ancient borough and possessed a corporation.

At the time of the Commission: The corporation was extinct, having been maintained till 1800, solely to elect members to Parliament.

The Commissioners state that "the village is a very inconsiderable one," having about twenty houses and a hundred inhabitants.

PHILIPSTOWN, King's County.

Incorporated: 4th March, 1570 (Elizabeth).

Style: "The Burgomaster, Bailiffs, Burgesses, and Commonalty of Philipstown." There was a later charter of James II., by which the corporation was to be composed of one Sovereign, two Bailiffs, and twelve Burgesses, but the Commissioners state that the charter of Elizabeth appears to have been the one which was acted on.

At the time of the Commission: The corporation had been extinct "for 33 years."

PORTARLINGTON, King's and Queen's Counties.

Incorporated: 1667 (Charles II.).

Style: "The Sovereign, Bailiffs, and Burgesses of the Borough of Portarlington."

Corporation to consist of: One Sovereign, two Bailiffs,* twelve Burgesses, and an unlimited number of freemen.

At the time of the Commission: Consisted of only one freeman in addition to the officers.

RATOATH, co. Meath.

The Commissioners state that this "is not now a corporate town," although mention is made in a Close Roll of Henry VI. of "the provost and commonalty of the town of Rattoath." They add that it was probably at one time a corporation by prescription.

SWORDS, co. Dublin.

The Commissioners state that "John, Earl Morton (afterwards King John), as Lord of Ireland, granted a charter to John, Archbishop of Dublin," to hold a fair here, and also that James II., subsequently to his dethronement, granted a charter describing Swords to be an ancient borough, and that the "bailiffs, burgesses, and inhabitants" enjoyed certain privileges. The Commissioners add that the only public officers "we have found to have exercised jurisdiction were a portreeve and the seneschal of the manor of St. Sepulchre," which is part of the possessions of the Archbishop of Dublin.

TRIM, co. Meath.

Several early charters, the first from Walter de Lacy, in the reign of Richard I.

Existing Charter: 8th March, 1569 (Elizabeth).

Style: "The Portreeve, Burgesses, and Freemen of Trim."

Corporation to consist of: One Portreeve, and an unlimited number both of Burgesses and Freemen.

(*End of the Midland Circuit.*)

* The bailiffs are also styled portreeves in the charter.

The Roman Road through East Cleveland: its Terminus and Object.

BY THE REV. CANON ATKINSON, D.C.L.

ABOUT a year ago, one of the men then busy with the new 25-inch Ordnance Survey in this district, came to me with the information that he had found another of the enclosures marked out with the designation of "Camp" in the old Survey, and with the enquiry if I thought it ought to be so designated in the new Survey also?

My reply was in the form of a very unqualified negative. For the enclosure in question was not only in an absurdly indefensible place, and of dimensions so tiny—60 or 80 feet in diameter only—as to render the idea of defence quite as absurdly incongruous, but I was able to tell exactly what the enclosure had actually been in the days of its construction and original application. For I happened to have by me notes of more than a dozen of the selfsame sort of enclosures (derived from documents nearly two centuries and a half old), in which they are designated by the older term "fothering-steads," or by the somewhat newer one of "fothering-places." They were, in fact, enclosures made on the "common" walled in with banks made of sods or turfs, or of the same intermixed with stones, round or oval or rectilinear in shape, as suited the whim or the taste of the constructor, and intended partly as shelters in stormy weather and partly, as the name implies, as places for serving out forage or fodder to the stock grazing on the common, in winter-time or inclement seasons.

But I am far from meaning to imply that the surveyor who visited me with the enquiry I referred to, had made a novel or surprising blunder, or one that had not been made before by men who at least assumed to themselves the credit of more archæological knowledge than the usual ordnance surveyor is necessarily supposed to possess. For it is not only in the Ordnance maps that we find these small enclosures labelled with the somewhat grandiose name of "Camps," but in grave books, dealing with matters historical, as well as topographical or local.

As a case in point I cite the following:—"To the same people"—the Brigantes and other ancient British tribes—"I would assign some singular *camp*s, generally square, having stone walls but without any trench. . . . Some camps of this description are found in a place called Crown End, on the north-east angle of the hill between Westerdale and Basedale. There is one 150 feet square; another 200 feet long by 130 feet broad, and others of various shapes, &c.*

* This, as regards the assumption that the quasi-enclosures noticed are assuredly "camps," is simply gratuitous. It may be difficult to assign their original purpose or intention with anything approaching to certainty; but there can be no possible doubt that they were not intended to be defensive. The most probable surmise is that primarily, if not exclusively, they were designed and constructed for

. . . . Another cluster of the same kind of camps was discovered in Little Fryop, about a mile to the south of Danby Castle. They are three in number, each near 200 feet square,* rising one above another, on a sloping bank facing the east, but not directly in a line. To remedy the declivity of the ground, the upper part of each camp has been lowered, and the lower part raised, so as to make the surface of each nearly level. In the middle camp, not far from the east wall, is a circular enclosure, fifteen or sixteen feet in diameter, formed by upright stones; this has probably been the tent of the chief. Many stones have been carried off from these camps, yet their form is very discernible, and some faint traces of other enclosures, or perhaps of Druidical (!) remains, are seen near the spot." (Young's *History of Whitby*, ii., pp. 685, 686).

It will hardly be credited that these "camps" so carefully described are placed at the foot of a steep moorland hill, and in a position so radically weak by nature and so incapable of defence that one would have thought that the absurdity of designating them camps must have obtruded itself on the mind of any moderately thoughtful man who was neither drunk nor dreaming. But dear old Dr. Young was not to be deterred by any considerations of that sort, nor even by the idea of the "chieftain's tent" supported by massive stone pillars!

economic uses. I make no doubt that they are very old; in a certain sense, ancient. Seven hundred years ago it was deemed necessary by a great baron when making a grant of land in the township mentioned, together with important rights of pasturage, to the eventually great Religious House of Rievaulx, to concede also to the recipients of his gifts the unusual privileges of allowing their dogs to remain unexpedited and their herdsmen and shepherds to carry horns, because of the wild beasts (wolves) and outlaw-robbers. When circumstances such as those implied in this grant (which is not by any means the only one of its class) prevailed, it is not a matter of difficulty to imagine that not only the folds for the cattle and sheep, but also the "lodges of the herds" (*logiæ pastorum*) required to be of some stability. And it is well to remember that sheep and cattle were extensively kept ages before the date of de Baliol's grant to Rievaulx, and that the exigencies hinted at had place in still greater force in the earlier times suggested. There are, moreover, divers other survivals from the elder times precisely analogous if not similar to those on Crown End in Westerdale, which equally with these last crave an explanation, and to which the idea of their being, in any sense, fortifications, is even less applicable than in the Westerdale case. The hypothesis suggested is at least less opposed to common observation and common sense than the "camp" theory. That lines of defence, veritable camps, "Castle-hills," and the like do exist, and not very sparsely, in the district, is unquestionable. But so is the fact that banks of great size and very considerable length, loosely noted as "ramparts," "entrenchments," etc., in the Ordnance Survey, and totally unnoticed or ignored by the local historian, are still plainly to be traced along the country-side, and call for at least passing notice at somebody's hands, be they the hands of a parochial historian or those of the still more fumble-fingered field clubs, *et id genus omne*. They are probably what is left of ancient *kagas*, *hayas*, or enclosing boundaries of old Anglian domains or estates.

* These figures must be taken with more than a grain of allowance. The traces of the enclosures in question were still discoverable forty-five years ago. They lay between the line of the road from the Castle along Little Fryop and the line of the enclosures below, and I think it would be difficult to find the space required between the lines in question: for the road lay considerably above them.

Of course, in the days of my "freshman's term" in my parish I made a pilgrimage to these "camps." This was thirty years after the description of them given above was published. I found the site easily enough: but, possibly because I hadn't got the doctor's spectacles on, I failed to see the verisimilitude of "ancient British camps." All the same, I was not so disrespectful towards the idea itself, scornful as I felt, as was a colonel of Engineers to whom I showed the place one day as we were passing, as the site of British camps. His commentary was comprised in a sufficiently expressive "Humph!"

Still, I did not know what the enclosures—for there was no doubt the places had been enclosed—actually were for many years. I had dug in divers spots in several of them, and in two, symmetrically circular, called "Supposed Druidical" in map and learned volume, I had found urns, calcined human bones, etc., or quite sufficient to assure me that those two rings had been sepulchral only, or with just as much title to be called Druidical as the not infrequent grave mounds on the moor near by. Later still, the counterparts of conveyances of the various and very numerous small properties in this parish, which changed ownership in 1656, left me in no further doubt concerning the nature and purpose of these enclosed spaces. Such phrases (and of continual occurrence, moreover) as "a sheep-house and fothering-stede on the common," "one fothering-place and house-stead on the moores," "one fothering-place upon the moore," "one fould-stead and one fotheringe-place at the Gray stone nere unto the Pindehowe," while they revealed the fact that old enclosures (or the traces of them) were to be looked for in many places upon the moor or uninclosed common, also by the identification of their sites (as in the last extract given—the Pindhow still retaining its name—and in several other cases plainer still) proved the original object or purpose of these alleged "camps." They were "fouldsteads" or "fothering-stedes," and so far from being uncommon were of as customary and, indeed, necessary occurrence in all places with extensive sheep and cattle strays,* as were the more familiar "lath-garths," "cow pastures," "ox-houses" (owshus), "leese," "leaze," "leas," "crofts," etc., nearer home, or the horse-tetherings in the launds of the common pastures.

It may seem strange, perhaps, that such wild statements and descriptions should be met with in the pages of a carefully written book, or that the author, a careful and painstaking man, should have committed himself to the enunciation of such obviously

* The singular, and, to me, hitherto unexplained circumstance connected with these foddering-places, is the fact that although they were on the free and unappropriated common, still they were as fully and effectually conveyed as were the freehold lands to which they were attached. Certainly, in the majority of instances, any right so accruing—territorial or other—has been suffered to lapse, and there is no distinction now between these enclosed places and the open moor around them. It is otherwise, however, with a group of five lying to the north of, and adjoining on, the remnant of the ancient Forest still known as "The Park," which have long been surrounded with the ordinary "dry stone-walls" of the district, and dealt with as private property.

untenable theories as those which have been adduced. The truth I suppose is, that archæology—provincial archæology at any rate—was in a very embryonic condition when the book was written, and when once things and matters hitherto unnoted began to be observed and take some prominence in the eyes of the observers and their friends and associates, imagination was permitted to assume the office which belonged, of right and only, to careful and systematic enquiry, comparison, and study. It had at least become clear that there had been a past, and it was easy to assume not only that these newly-noted *remains* from the past admitted of explanation, but that it was as easy to suggest the explanation as it was to recall the teachings of what might be called the school text-books of the beginning of the century. At a large and, for the date, well-conducted country school, as I was before the present century had completed its first quarter, I remember the grotesque teaching on matters historical, geological, and archæological, it was my privilege to participate in, and it certainly was no shock to my mind when the history I have quoted from first fell into my hands, and I read at length about “British camps,” “British villages,” “Druidical remains,” and things of even quainter description still.

But a time of wakening suspicion soon arrived, and it became obvious that many of the statements, and more of the conclusions, of not a few writers of the date and the school of the historian of Whitby needed the closest questioning. It was not that they—at least, the better or worthier writers among them—deliberately misrepresented or mis-stated matters, but that they assumed certain things as facts, and dealt with their assumptions accordingly. And however easy it might be, by the aid of a little thought and consideration backing up actual observation, to discount the fallacies in such descriptions as those of the Fryup camps, there were many other matters dealt with in these volumes which did not admit of being dealt with in so summary a manner, and which besides were of comparatively far greater consequence, and, over and above that, required some special equipment as well as preparation before the questioner could even with any appropriateness so much as approach his task.

As one matter prominent among those in this category, or, as especially calling for careful examination and analysis, may be mentioned what is wonderfully exemplified in most of the so-called historical notices of Roman camps variously scattered in, and the Roman road running through the eastern part of, the district of Cleveland. To say that the accounts given of both the camps and the road, and its supposed intention and object, are as problematical as they are remarkable, is expressing oneself with considerable moderation. Naturally, when later writers, who are manifestly indebted to previous authors for no small part of their material, and who as evidently take no trouble whatever to verify the statements they make, founded as they are on obsolete authority, write such rubbish as “In the Mulgrave woods, not far from Foss Mill, there is a circular camp, probably Roman, with a mound about 130 feet in

diameter at the top," or, "A semi-circular camp, perhaps British, but certainly occupied as an outlook station by the Romans, of which the foss and vallum may still be traced" (*Yorkshire Coast*, pp. 36, 60), statements without even a shadow of verisimilitude attaching itself to them, one feels no great amount of surprise. It is what one must expect from the Cheap Jack style of literature. One does not, however, expect to meet with the evidences of similar aberration, and to meet with them, moreover, in depressing abundance, in the pages of a writer of singular sobriety in dealing with the major portion of his topics, and who certainly did not take things on hearsay or rush headlong to conclusions without adequate enquiry. Yet it is greatly to be feared that good old Dr. Young must have had a bad access of "camps on the brain"; for not content with the theories touching British camps noticed above, he finds Roman camps "small," or "weak," or "adapted from the British," on a great variety of points, hill-tops or not as the case may be, the way to which or the reason for going to which, must have been very puzzling to a practical people, as it is generally assumed the Romans were. Nay, he goes far beyond this. "The military remains of the Romans," he says (*Whitby*, II., 689), "constitute an interesting part of our enquiries. Some of the trenches upon the moors may fairly be ascribed to them; especially the lines of Scamridge, which I am inclined to consider as an immense Roman camp, left unfinished. . . . The neatness of the gates, the rectilinear direction of the trenches, their great strength and beauty, and their similarity to works decidedly Roman, concur in favouring the opinion that these lines are an imperfect Roman camp, intended to have been completed by lines continued across the south part," etc., etc. A few sentences further on, from "a faint line which has been traced on the moor," he considers that "we may infer that this has been meant for a secondary camp of a triangular form. . . . A complete camp of this very form is found on the east side. . . . Within this triangular camp are the two pyriform houses formerly described, with the adjacent range of pits; the north end of which comes close to the ramparts of the Roman camp. . . . May we not then suppose that these pits may have been the huts or tents (!) of some Roman auxiliaries; especially as both the pits and the houses are of a peculiar structure."*

On the next page the author proceeds, adverting to "other trenches, probably British," "perhaps they have been occupied by a hostile

* It may be remarked that the author is perfectly accurate in describing the houses in these terms. The "structure" is that of the Long Barrow, and Dr. Greenwell's account of the opening of one of them will be found in *British Barrows*, p. 484. On the same page, in the opening paragraph, Dr. Greenwell writes:—"The Scamridge Dykes, an extensive series of mounds and ditches, forming part of a great system of fortification, apparently formed to protect an invading body advancing from the east, and presenting many features in common with the Wold entrenchments on the other side of the river Derwent, are situated very near to the barrow," which is then described. This is the opinion of modern archaeology, and is slightly more consistent with reason and the results of scientific investigation than the notion of a vast but imperfect Roman camp.

British force while the Romans were encamped within the Scamridge lines; but it is more likely that they are of greater antiquity; especially as there is a small Roman camp, 160 feet square, in the same direction, and that must have been an outpost to the great camp. The small, square camps on Seamer moor were probably other outposts, connected with the grand entrenchment."

But the good Doctor's Roman camps are not exhausted even yet. For, passing on from his description of and theories connected with the ascertained Roman fortifications at Cawthorn, he proceeds:—"Connected with these, as with the Scamridge entrenchment, are several small camps or outposts (*castra exploratorium*) where a century, a manipule, or a larger detachment, was usually posted." On the next page, "a weak camp" is noted, and then it is added, "Some other camps, probably outposts, once existed on Pickering moor. Perhaps several other Roman outposts on our moors have been destroyed. One is now being demolished which for many ages has graced the brow of the hill beyond Waupley, on the road to Guisborough. It measures, or rather I must now say measured, 215 feet by 185 feet, with a trench near 30 feet over." This "Roman camp" must have been so thoroughly well destroyed, that though I hunted for traces of it within thirty years of the publication of Dr. Young's book, I could find nothing whatever indicative of its former existence, nor was there any tradition seeming to recall its memory.

From this long and almost wearisome detail of what consists mainly of freaks of imagination framed much after the fashion of those of "Jenny-with-the-Lantern," it will be at once tolerably clear that when we follow the writer on the trail of the Roman Road through East Cleveland, there is most likely to be found occasion for great caution and deliberateness in accepting his conclusions as to many matters most closely connected with it. One part of his description is, however, both interesting and valuable. It is his "glance at its construction." He says, "The foundation is usually a stratum of gravel or rubbish, over which a strong pavement of stones, placed with their flattest side uppermost, and above these another stratum of gravel or earth, to fill up the interstices and smooth the surface. To keep the road dry, the middle part has been made higher than the sides; and to prevent the sides from giving way, they are secured by a border of flat stones placed edge-wise; outside of which there is in some places a gutter on each side to carry off the water. The stones used for the pavement and edging are generally of the common sandstone found on the moors. The breadth of the road where it is most perfect is 16 feet, exclusive of the gutters. The elevation varies according to circumstances: in many places the middle is two or three feet above the level of the adjacent surface. In general the road pursues a rectilineal course, at the same time avoiding marshes, precipices, and sudden descents. One observation was made in surveying it which must not be omitted, as I do not know that it has ever been made before: in crossing any deep cut or channel of a stream, the road does not pass where the banks are most sloping, but often where they are most steep, breaking

off abruptly on the edge of one bank, and beginning again as abruptly on the edge of the opposite bank. This circumstance seemed unaccountable, till there was discovered in the middle of one of these cuts, near Wheeldale Beck, a rude pile of stones which, being placed exactly in the line of the road, must have served as a pillar to support the beams of a wooden bridge. And hence it appears that the Romans, instead of fording the streams, threw wooden bridges over them; and that where the breadth was great the bridges had stone pillars to support them in the middle. No ruins of stone bridges have been found discovered."

We shall have to recur to the "generally rectilineal course" of the road later on; and in the meantime we pause only to note the acute observation that the line of the road was found to cross the streams of water that lay in its way at points where the bank was high and steep on either side. The Doctor's inferences and reasoning may be open to question; but the alleged fact, as a fact, is both interesting and important. No doubt bridges of wood may have been employed, but it should not be overlooked that in or near such stone-encumbered places as those through which the road is in many parts driven, there would have been no difficulty in obtaining any number of slabs* eight or ten feet long, and half a yard wide and thick, and supporting the ends of these on the postulated pillars or piers in the middle of the stream, constructing in that way a very strong as well as feasible bridge without any aid whatever from the more perishable wooden material. Such bridges are by no means uncommon in this part of the world, even in this nineteenth century. There is one near Castleton, bearing date 1826, on which the highway between the place last named and the Dale End is carried over the Esk at a place where the stream in question is hardly less than twelve or thirteen yards in width.

I have quoted the above description of the construction of the road in order to direct attention to the fact that this Roman road was a very considerable engineering effort. The historian's account

* It may be remarked that, on the occasion of a somewhat recent visit which I made to the Wheeldale moors, in near vicinity to the ascertained line of the Roman road, I saw such slabs lying about in great numbers, and of all conceivable dimensions and thicknesses, from twenty feet square to less than a fifth of that size. I saw also, in the bed of a stream, which was then no larger than a child might cross unwet, a block of freestone that must have weighed several tons, and which, during a recent violent spate, had been rolled along some fifty yards by the force of what I saw as a mere frolicking, glancing streamlet. A short distance lower still this streamlet fell into a larger stream or beck, which in its turn was received by the Mirk Esk. A very few yards, however, before it reached that fleeting bourn, it had been crossed by the Roman road, and at one of the points indicated by Dr. Young, where it had "broken off abruptly, to begin again as abruptly on the edge of the opposite bank," I saw the mass of stones in the bed of the stream. I drew two inferences from the facts of the rolling of the rock-mass, and the occurrence of Young's mid-beck "rude pile of stones." One was that had stone slabs been used for the roadway of the bridge, on its fall or decay the flat surfaces would speedily have been swept away; and the other, that the "rude piles" would have suffered the same fate had they not been arrested by a very firm foundation, which the Roman engineer would necessarily have seen to.

so far from exaggerating matters, hardly, in point of fact, unless our attention is strongly excited, succeeds in giving us a sufficient conception of the labour and toil expended in laying only a single mile of a way constructed on such principles. It fell to my lot once to see a hitherto intact portion of this Roman road hacked through by certain masons whose immediate object was to dig for the foundations of some new farm-premises which had to be erected. Quarrying stone in the ordinary quarries of the country was mere child's play to the labour and difficulty involved in hacking up the old road. The stones were so hard and the fabric was so consolidated by time and the action of the soil, that the men almost, indeed, quite, lost patience over the effort and labour necessary in order to make a sufficient excavation for the purpose intended. But I must try and illustrate the matter further in a subsequent paper.

Neolithic Trepanning.

BY MISS A. W. BUCKLAND.

FROM time to time the interesting subject of the use of the trepan by people still in the stone age is brought before us, as recently by Professor Victor Horsley at Toynbee Hall. The fact that skulls have frequently been found in graves of the Neolithic period, with holes made evidently long before death, has been known to anthropologists for many years, the object of these holes, and the mode by which they were produced, having been first discovered by the late Dr. Broca, the celebrated French physician and anthropologist.

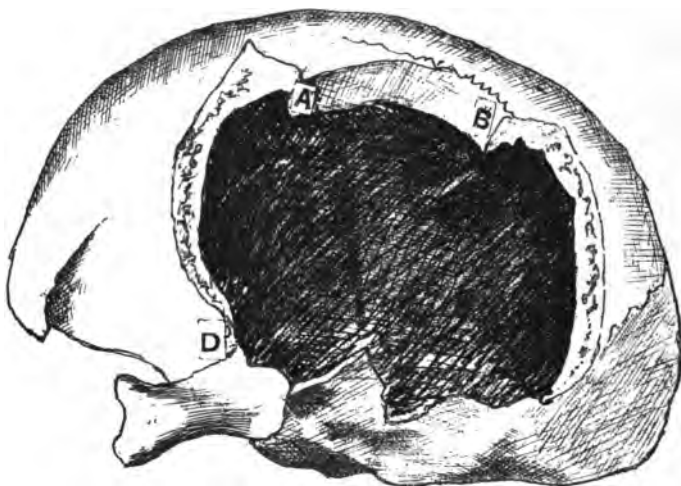
The discovery originated thus: In 1868, M. Prunières presented to the Museum of Anthropology in Paris a skull which he had found in a dolmen, and which he supposed to be a drinking cup, such as was known to have been in use among the Gauls, who thus utilized the skulls of their enemies.

A great portion of one side of this skull had been roughly cut away, except at one spot, where it was quite smooth (see illustration), and this was thought to have been caused by constant use, which had obliterated the rough edge at the spot where the lips touched; but Dr. Broca, on examining the opening critically, discovered that the smooth portion was the result of a cicatrised wound made probably many years before death, whilst the rough portion had evidently been cut away after death, for what purpose was not apparent.

Soon, however, other skulls, mutilated in the same way, were discovered in graves belonging to the Neolithic age, as also several fragments carefully polished, which had evidently been cut from them. Some, however, of the skulls had not been mutilated after death, and these presented an oval opening, with sloping edges perfectly cicatrised, proving to Dr. Broca's satisfaction that the wounds were neither caused by disease nor by accidental injury, but

were the result of successful surgical operations undertaken for some unknown purpose. Moreover, he ascertained by various observations that the skull had sometimes grown after the operation, proving that a great number of those operated upon had been children.

A scientific investigator like Dr. Broca was not likely to allow these curious facts to remain in that stage without endeavouring to discover their why and wherefore. In his researches he came upon a treatise upon epilepsy by Jehan Taxil,* published in 1603, which seemed to throw some light upon the subject. This treatise described the treatment pursued in cases of epileptic convulsions in children, which was to cut the scalp, expose the bone, and scrape



TYPICAL TREPANNED SKULL.

A to B, quite smooth, represents the portion remaining of the original trepanning healed many years before death.

A to D and B to C, rough, are remains of portions cut away after death, probably to provide cranial amulets.

away the outer part. In this Dr. Broca found a clue to the strange holes in the pre-historic skulls which had been such a puzzle, and it seemed to him clear that the Neolithic medicine men had in this manner treated epilepsy, or infantile convulsions often mistaken for epilepsy; and as it was an almost universal belief among savage and semi-civilised peoples that fits were caused by evil spirits which required to be exorcised or cast out, therefore he reasoned this

* Hippocrates, B.C. 460, is said to have recommended the use of the trepan, and Jiwaka, the physician of Buddha, is reported to have opened the head of an Indian nobleman, extracted two worms, and closed up the wound so that not a hair was displaced. See *Popular History of Medicine*, Edward Berdoc, pp. 113-183.

trepining was undertaken, not for the cure of disease, but in order to make an opening through which the evil spirit might be driven.

But if this was the true explanation of these remarkable holes in the human skull, why should some of them have been mutilated after death? and what was the meaning of those polished pieces of skull, some carefully rounded and others notched or bored, evidently for the purpose of suspension, and which almost invariably showed in some part a portion of the cicatrised wound of the skull from which they had been cut? The answer to that seemed easy. Men have always had a superstitious veneration for relics, using them as amulets to ward off evil. What, therefore, more likely than that a man or woman, growing up from early childhood with a hole in the head through which the evil spirit had been expelled, would be regarded as a sacred personage, and that at death pieces of his skull should be eagerly sought to serve as amulets, to cure or ward off disease, their authenticity and assured sacredness being guaranteed by the small portion of the cicatrised wound to be seen in each.

Another curious fact observable in connection with these mutilated skulls is, that some are found packed tightly with earth, in which is sometimes found a round polished portion of another skull. It has been suggested that the mutilators, afraid of being haunted by the spirit of the deceased, took care to fill up the skull, and to leave in it the piece which in life had been used to cover the hole, in order that the spirit, finding no opening, might remain in ignorance of the depredations committed. It will be said that this is all conjecture, for it would be impossible to prove how or why these holes were made. There is, however, something more than conjecture to guide us in this investigation, for even at the present day this operation is performed in two or three widely separated portions of the world.

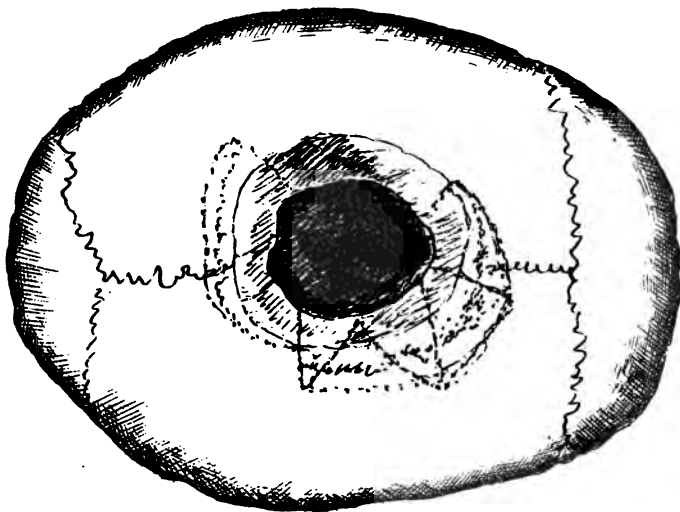
In some of the South Sea Islands, for instance, the process is carried out by means of scraping with a shark's tooth, a shell, or piece of broken glass, until a hole is made the size of a crown piece; this hole is sometimes covered with a piece of cocoanut shell finely ground and polished, and the operation is undertaken for headache, vertigo, or other affections of the brain, thus closely following, both in method and purpose, the pre-historic practice as supposed by Dr. Broca to have been that in use in Neolithic times in Europe.

The operation is very common also among the Kabyles in Algeria; but there special instruments are employed, consisting of saw, razor, perforator, knife, hook, and elevator. With these the scalp is cut, numerous perforations are made which are run together by the saw, and the piece removed. This process may also have existed in pre-historic times, implements of flint or shell being used instead of metal. One other method is also employed among the Kabyles, in which a square is cut by a saw, which is then torn away forcibly, and singularly enough, a skull thus operated upon has been found among the ancient Peruvians.

Among the Kabyles the operation has the character of a religious rite, the operator having a priestly character and his office being hereditary. The instruments and the dressings employed, which consist of

woman's milk and butter, are also sacred, and the patient is held in reverence after recovery. One curious fact in the Kabyle operation is that it is sometimes repeated on the same individual, and M. Martin—who was sent by the French Government to investigate this singular custom—reports having seen one man who had undergone the operation five times.

Trephined skulls of Neolithic date have been found in many parts of Europe, but at present none are known in England, so that the discovery reported by Dr. Munro of a skull of this kind found in Scotland, is of peculiar interest.



TYPICAL TREPANNED SKULL.

The hole in the skull was probably originally of this size and shape, and the dotted lines show how triangular amulets might have been cut so as to include in each a portion of the cicatrised wound.

This skull was taken from a grave near Mountstewart House, Isle of Bute, and was presented by the Marquis of Bute—with other bones disinterred at the same time—to the National Museum of Scotland. It was that of a young female, and presented a cup-shaped hollow with small perforation on the left side of the frontal bone, the subject having survived the operation probably some years. From the jet necklace and bit of bronze found with this skull, it is evidently of much later date than those of which we have been writing; but it is especially valuable as showing the extension of the practice to Great Britain, and bringing it down to the Bronze Age, thus adding a link to the chain of continuity between the superstitions and barbarous practices of the present day and those of the remotest pre-historic past.

Professor Horsley does not agree with Dr. Broca either as to the

design or the method of the operation. He regards it as having been generally performed to relieve pressure on the brain caused by fracture, and believes that the operator used a drill with which he rapidly bored a series of holes, ran them together with a saw, raised and removed the injured part, and smoothed over the holes perhaps with a flint implement.

This mode, which is to a certain extent that employed by the Kabyles, may also have been in use in Neolithic times; but Dr. Broca did not believe that the trepanned skulls he examined were thus operated upon—first, because of the oval aperture, and secondly, because there was in them no sign of fracture or depression, traces of which would have extended beyond the opening. Hence he concluded that Neolithic trephiners operated not for fracture, but for epilepsy or convulsions, and followed the practice still in use in the South Sea Islands, and which was recommended for epilepsy by Taxil, that of scraping the skull with a flint implement, in confirmation of which he had found a skull in which the operation by scraping had been commenced but not completed, leaving a depressed oval not sufficiently deep to produce a hole.



CRANIAL AMULET.

A to B, the original cicatrised portion.

B to C, the rough portion cut from skull after death.

Dr. Fletcher, an American writer upon the subject, regards the classical myth of the birth of Athenæ as the first historical record of trephining, for the opening from which the goddess sprang was made by the axe of Hephaestus, to cure intolerable headache. Certainly much knowledge of the habits and surgical skill of pre-historic man has resulted from the discovery of these trepanned skulls, and if Dr. Broca's surmises are correct, we see in Neolithic man a superstitious belief in spirits, combined with skilful and fearless surgery for the relief of diseases still common to civilised and uncivilised races.

Notes on the Cathedral Churches of Sweden.

BY T. M. FALLOW, M.A., F.S.A.

III.

SKARA.

The Cathedral Church of St. Mary.

THE city of Skara is situated a few miles to the south of Lake Wenern. It is one of the most ancient cities in Sweden, and even in pagan times was a place of note, and the chief town of the district. The situation is a central one, but it has also subjected it to repeated attacks from the Danes, more particularly so during the middle ages, and from these attacks both the city and the cathedral have suffered very severely. At the present time Skara contains a small population of about 3,500 persons, who are mainly engaged in agriculture, or in trade with the surrounding villages and towns.

The bishopric was originally placed at Husaby, where the church which served as the cathedral still remains, but after a few years it was found convenient to move the seat of the bishopric to Skara. The first bishop, Thurgoth by name, was consecrated about the year 1020, and after the translation of the see from Husaby to Skara, he is said to have laid the foundations of the cathedral church at the latter place. According to another account, it was one of his immediate successors, named Adalvard, who laid the foundations of Skara cathedral. However this may be, the building was sufficiently advanced by the year 1150 to allow of its consecration by Bishop Ödgrim, when it was dedicated to the Blessed Virgin Mary. A couplet in the *Rhyming Chronicle* of Bishop Brynjolf is often quoted as indicating the (compulsory) means which were employed to raise the funds needed to build the cathedral :

“Skara domkyrka vigde han thå
Hvar bonde gaf thertill fem peningar blå.”*

At the present time the cathedral is the only church in Skara, but before the Reformation there were three parish churches dedicated to St. Peter, St. Lawrence, and St. Nicholas respectively, besides a Franciscan monastery dedicated to St. Katherine, a Dominican monastery founded in 1234, and dedicated to St. Olave, a religious house belonging to the Order of the Holy Ghost, and a chapel dedicated in honour of St. Cross. All these have utterly perished, as has also a hospital dedicated to St. George, which stood a little outside the town, and which was no doubt a leper house.

The cathedral is a plain cruciform church, with two western

* i.e., “When Skara cathedral he hallowed then,
Five “blue pence” gave each of the husbandmen.”

The “blå peningar” are frequently mentioned; they were coined at Wisby, in the island of Gothland.

towers, and with a square end to the choir. This latter feature, so unusual abroad, may possibly be due to an English influence over the original design, two of the bishops in succession, from 1100 to 1150, having been Englishmen.* The nave and choir alone have side aisles. The stone employed in the building is an excellent sandstone found in the immediate neighbourhood. The length of the building, from east to west, is about 180 (English) feet, and the height to the top of the new western spires about 200 feet. The nave belongs mainly to the Romanesque and Transitional periods, and is the oldest part of the church.

It has already been noted that the position of Skara rendered it liable to constant attacks from the Danes. Thus in 1277 the city



SKARA CATHEDRAL (BEFORE RESTORATION) FROM THE NORTH-EAST.

was burnt by them, and again in 1309. On the latter occasion the cathedral suffered severely, but the see was filled at that time by an energetic bishop, Brynjolf Algotsson, who set himself to repair the damage with characteristic vigour. He had spent much of his time in Paris, and it seems highly probable that he employed a French architect to superintend the restoration of the cathedral. Many of the details of the work then accomplished bear unmistakeable traces of a French influence. This may be seen especially in the western

* As to the English influence on Swedish ecclesiastical architecture, see Dr. Hildebrand's *Kyrkliga Konsten*, p. 56. The name of one English mason or sculptor, who practised in Sweden in the twelfth century, Othelric, has been preserved, as well as some of his undoubted work.

portal and the north transept doorway, both of which bear a strong resemblance to the south portal of Upsala cathedral, which, as is well known, was wholly designed by a French architect. The partial destruction of the cathedral in the fire of 1309 is not the only misfortune of the kind from which it has suffered. These disasters were almost perpetual, and no less than three times during the sixteenth century was the cathedral the subject of a disastrous fire.

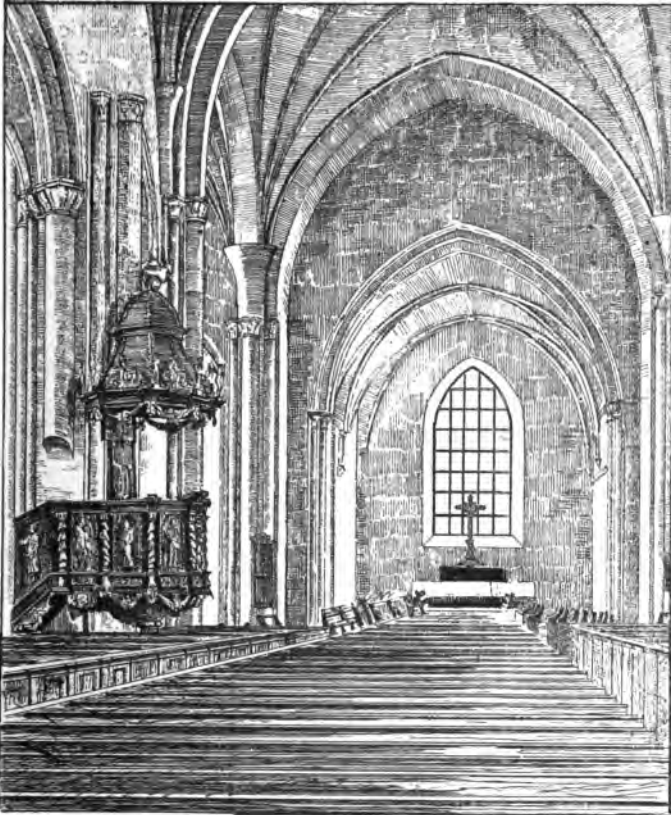


SKARA CATHEDRAL. THE NORTH TRANSEPT, BEFORE RESTORATION.

(From a photograph by C. F. Lindberg, Stockholm.)

The last of these fires was also the work of the Danes, who, in 1566, set fire to the town. The cathedral suffered so severely on that occasion that for many years it remained unroofed, and was in serious danger of falling into utter ruin. A considerable portion of the stone vaulting gave way, and the east wall collapsed, the whole of the interior fittings of the church perishing in consequence. The church owes its restoration and preservation to King John III., who, as soon as he heard of the sorry plight into which

it had then fallen, issued an urgent brief, exhorting all the inhabitants of the diocese of Skara, "whether clergy, nobles, or merchants," to assist, each according to his ability, with money, or in kind, in order to rescue the cathedral from the destruction which was threatening it. The peasants, too, were compelled to contribute to the restoration of the cathedral. By this means the church was once more put into a state of repair, and each of the towers was once again crowned

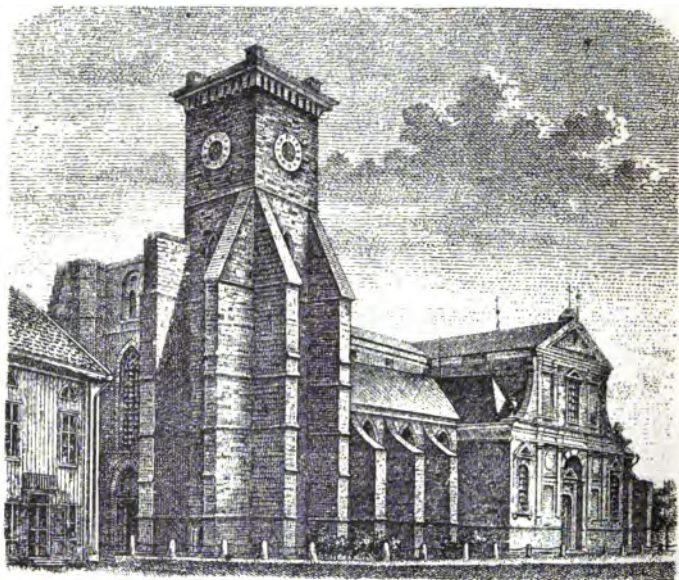


SKARA CATHEDRAL. THE CHOIR (BEFORE RESTORATION), LOOKING EAST.

(From a photograph by C. F. Lindberg, Stockholm.)

with a spire. So the church might have continued to the present day, but in 1719 Skara was again devastated by a fire, when the cathedral suffered terribly, and the spires perished, being replaced by unsightly pointed roofs. In, or about the year 1756 great alterations were again made in the building, partly perhaps in completion of the repairs necessitated by the fire of 1719. The main roofs

were lowered, and the gable ends blunted, the walls between the middle and side aisles were also lowered, and the windows altered to ordinary square ones. The south transept was rebuilt in a handsome but incongruous classical style. The choir was further injured by some alterations which were made between 1841 and 1848, when the side walls of the aisles were raised to the same height as those of the nave aisles, and were provided with new windows to match those in the nave. Thus by degrees the church assumed the shorn and forlorn aspect which it exhibits in the accompanying illustrations, made shortly before the "restoration," just approaching completion, was begun. The north side of the cathedral alone retained to any considerable extent traces of its original character, or indications of its ancient comeliness and beauty, and even there the tracery had been removed from all, except the transept windows.



SKARA CATHEDRAL (1885), FROM THE SOUTH-WEST.*

With regard to the square east end of the church opinions have varied considerably. Professor Brunius thought that the original east end had been a polygonal apse. Recent excavations which have been made in order to settle the point have proved this opinion to be erroneous, and have set at rest the question, by demonstrating

* Copied from an illustration taken from a photograph, and given in an anonymously published brochure entitled "Skara Domkyrka" (written by Director Fr. Nordin). The writer desires to express his obligations to Hr. Nordin's pamphlet for information in this paper.



E. F. LINDBERG. PHOTO, STOCKHOLM.

SKARA CATHEDRAL.
THE CHOIR (BEFORE RESTORATION) LOOKING WEST.

that the square end was part of the choir as first erected. As has been previously stated, this may very possibly be due to the former connection with England through some of the earlier of the bishops of Skara having come from this country.

The interior of the cathedral is singularly devoid, for Sweden, of old furniture, and it has a cold and dreary appearance. There is, however, a very fine tomb of Eric Soop, one of the generals of Gustavus Adolphus, and a hero of the Thirty Years' War, who saved the life of the king at the battle of Weisenberg. The tomb is the work of a Dutch sculptor. It contains two life-size figures of the general and his wife in alabaster, lying beneath a marble canopy. There are also handsome brass candelabra hanging in the choir, some of which may be of medieval date, but very few other relics have been preserved of the former fittings or furniture of the church. A piece of carved wood is, however, noticeable. It probably formed the side of a choir-stall or desk, and is carved in a very excellent manner. It is figured in the *Antiquarisk Tidskrift för Sverige*, Part II., p. 124. At the upper part is some tracery work; below this, in a circle, is the spirited figure of a man holding some (? agricultural) implement in his right hand. Below this, in a lower compartment, is a very life-like representation of a large dog of the mastiff class. This piece of carving is so excellent that it is much to be regretted that there is not more left of it; for no doubt at one time it must have formed part of a very remarkable and important piece of work.

Mr. Horace Marryatt visited Skara in 1860, and he thus alludes to the cathedral as it was at that time :*

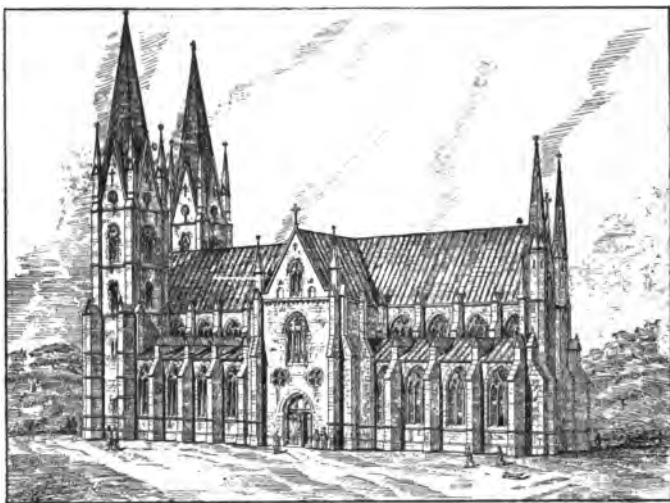
"Our first visit was to the cathedral, which stands apart in the midst of a horse-chestnut grove. It is built of fine sandstone—of a quality superior to that of Kinne Kulle—brought from a quarry on the other side of the Hornboga Sjön. The style is partly 'Rundsbåg' [Round Arched] partly 'First Pointed'; but the church has suffered greatly from burnings and later Vandalisms; and within is literally 'swept out' of all fittings ecclesiastical. Calvin would have rubbed his hands with joy! Luther would have looked sad! . . . The sole monument of note is that of Erik Soop, a hero of the Thirty Years' War, who saved the life of Gustaf Adolf in the fight of Weisenberg. A Croat was about to slay the king, when Erik rushed to his sovereign's rescue, and at one blow cut off the trooper's head. Erik lies by his wife (the lady Anna Posse) under a canopy of marble; both figures are in alabaster. This tomb is the work of Peter Keiser of Amsterdam. In an adjoining chapel stands the metal coffin of the hero, guarded on either side by colossal statues of Mars and Bellona! At the very time when saints were looked upon as objects of disgust, heathen gods and goddesses were tolerated in sacred buildings."

About twenty years ago, dangerous cracks were observed on the north side of both of the western towers, and the proposal for a

* *One Year in Sweden*, Vol. i., p. 264.

complete "restoration" of the whole building began to be mooted soon after. The north tower had to be taken down for safety, and in 1879 a "Society for Co-operation in the Restoration of Skara Cathedral" was originated. During the first six years of its existence a sum amounting to about £850 was collected. The council of the "Län" or county, also voted a sum of £550, and the city, £850; so that by the end of 1884 a total of about £2,250 had been raised. This, however, was quite inadequate for anything more than the repairs which were absolutely necessary for the preservation of the building.

The matter was placed in the hands of Dr. Helgo Zettervall, who is reckoned the foremost ecclesiastical architect of the day in



SKARA CATHEDRAL, S.E. DR. ZETTERVALL'S SUGGESTED RESTORATION.

Sweden, and who, it may be remembered, was the architect employed in the later restoration of Lund cathedral. Dr. Zettervall drew up a scheme for the complete "restoration" of Skara cathedral, on lines with which we in England are only too familiar.

In 1885, the Swedish "Riksdag," or Parliament, voted a sum from the national exchequer of 250,000 kronar, or a little under £14,000, to be paid during a period of six years towards the "restoration" of the cathedral according to Dr. Zettervall's plan. The restoration was then taken in hand, and has been in progress ever since. It is now approaching completion, and the re-opening of the cathedral has been arranged for much about the time that this paper will appear. It cannot be said that the architect's design is a very satisfactory one, and amid much that was undoubtedly necessary, a great many other alterations which were not needed have been made, and much destruction of old work, has unfortunately taken place.

The reader can judge of the character of some of the changes which have been made, by comparing the illustrations of the church before the restoration, with the architect's design of the church according to his proposed restoration, and also with the picture of the church from a photograph taken last summer, which shows the restoration of the western portion of that time completed. The very spiritless treat-



SKARA CATHEDRAL (1893) FROM THE SOUTH-WEST.

ment of the towers and spires will scarcely assist the architect's reputation in England, in the same way which similar work of his appears to have done in his own country. To an English eye the upper stages of the towers bear a painful resemblance to that "Gothic architecture adapted to the requirements of the nineteenth century," of which the builders of quasi-ecclesiastical buildings in England are so much enamoured.

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to *Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.*]

A British Idol at Aldborough.

IN Mr. Lawson's "Museum Isurianum" at Aldborough, there is a curious British idol. It is of coarse grit; the carving is very distinct; the entire length is eighteen inches. It represents a naked man in a sitting posture. The arms are long, the right hand supports the left elbow, whilst the fingers of the left hand rest upon the right cheek. It was found some years ago when digging the cellar of a house on the south side of St. James's Square in Boroughbridge. It must have been a household deity, set up in some Brigantian chieftain's hut, where prayers were offered to it that the family, cattle, crops, and cereals should not come to harm.

ALEX. D. H. LEADMAN, F.S.A.

Oak House,
Pocklington.



The Brass of Dorothy Turner at Kirkleatham.

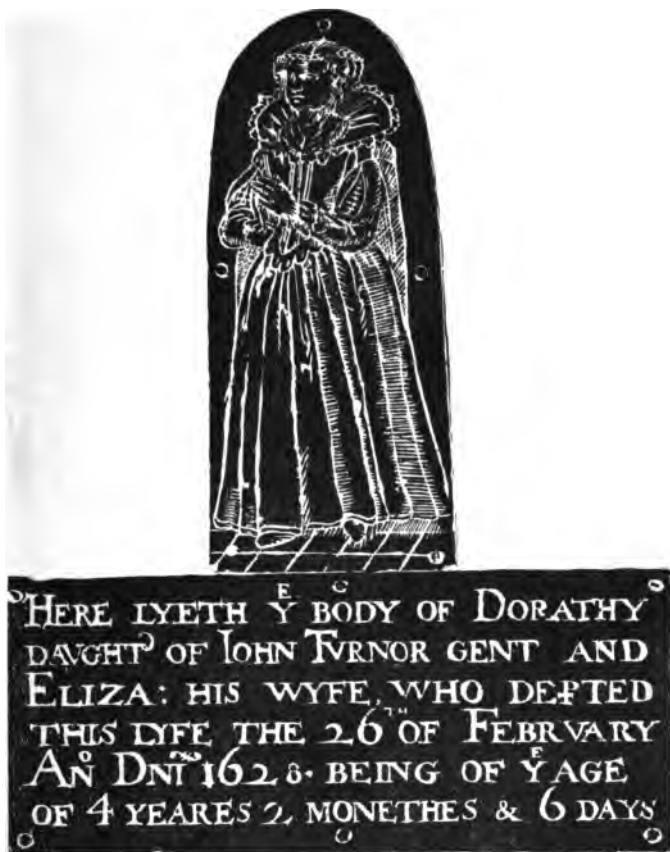
IN a former volume of the *Reliquary** an account was given, with an illustration, of the brass to the memory of Robert Coulthirst at Kirkleatham, in Cleveland. It had been intended, before now, to have supplemented that account by giving an illustration of another brass, which lies immediately to the east of Robert Coulthirst's, within the altar rails of the same church.

It is a small brass, measuring about 16 inches in height, by about 12 inches in width, and commemorates Dorothy (or Dorathy as the name is spelt on the brass), the child of John Turner, gent., and Elizabeth his wife, and granddaughter of Robert Coulthirst. Such brasses of children were not uncommon during the seventeenth century, and there is always something of pathos, as well as of interest, in these memorials of parental sorrow in a past age. The brass of Dorothy Turner bears an effigy of a little girl, dressed in a long gown, with a cap on her head, and a ruff round her neck, standing in perspective on a pavement. It gives a good idea of the

* New Series, Vol. vi., p. 49.

dress of a child at that period. Below the figure is the inscription in plain Roman characters, in six lines.

John Turner, the father, was originally of Norton, in the county of Hereford. He married Elizabeth, daughter of Robert Coulthirst, and, in 1623, purchased the manor and estate of Kirkleatham from Sir William Bellasis, to whom they had been granted by Queen Elizabeth. The property had fallen to the crown, owing to its



BRASS OF DOROTHY TURNER, AT KIRKLEATHAM.

forfeiture by Lord Lumley, who had been attainted of high treason in the reign of Henry VIII., for joining the Pilgrimage of Grace.

Dorothy was the third daughter of John and Elizabeth Turner, who had a large family of thirteen children. Two of her brothers rose to a certain amount of fame. John, the eldest, succeeded to the estate. He was a successful barrister, and eventually serjeant-at-law and Recorder of York. William, the third son, went to

London, and entered into business as a woollen draper in St. Paul's Churchyard. He there amassed a considerable fortune, and rose to be alderman, sheriff, and, in 1669, Lord Mayor of London, having received the honour of knighthood in 1662.

In 1676 Sir William Turner founded, and endowed out of the fortune he had made, a hospital at Kirkleatham, which still exists. It was originally intended to receive ten old men as brothers, ten old women as sisters, and ten boys and ten girls who were to be educated in the school attached to it. The foundation also provided for a chaplain, master, mistress, surgeon, and other officers. The existing agricultural depression has, however, seriously crippled its resources.

In addition to the two brasses of Robert Coulthirst and Dorothy Turner, there is another and a far older brass, bearing a black-letter legend in four lines, as follows :

*Orate pro aiabz Thome lambert & agnetis uxoris sue de Kyrk letham
qui quidem Thomas obiit quito [?] die men[sis] septembris Anno domini
Willmo CCC hij et dicata agnes obiit 6 die Mensis Martij
Anno domini Willmo CCC [. . ?] quorum aiabz ppetiet ds amen.*

This inscription, which is in the central aisle of the church, is very much worn, and is rapidly becoming difficult to decipher, portions being only legible on close scrutiny, and others already effaced. It seems, therefore, desirable to place it on record before it is quite lost. The inscription is peculiar in having the letters excised, and standing in relief on a hatched ground, instead of being, as is more usual, incised on a smooth plate of brass. In this respect it may be compared with a brass at Greatham Hospital chapel, on the other side of the Tees Bay, in the county of Durham. Thomas and Agnes Lambert were, no doubt, the parents of William Lambert, master of Staindrop collegiate church, in the county of Durham, to which foundation the rectory of Kirkleatham had been appropriated in 1413. William Lambert's will has been printed.* In it he bequeaths "Ad fabricam ecclesiæ de Lethom [Kirkleatham] j pixidem argenti et deauratam pro sacramento altaris ibidem," also "Duobus presbiteris celebraturis, viz. unus eorum apud Ganeforth,† et alter celebrabit uno anno apud Lethom, et aliis sex annis ubi executoribus meis videbitur saluti animæ meæ maxime prodesse, pro animabus mei, parentum meorum, Willelmi Staveley commonachi, etc., lxxiiij l. xiijs. iiijd."

Besides these three brasses still remaining in the church, there is also the matrix of a brass, which has once contained a life-size figure of a clergyman in eucharistic vestments, with a band bearing a legend round the margin of the stone, and with the four evangelistic symbols at the corners, all now gone. This stone, which is much worn, lies a little to the west of the Lambert brass, in the middle aisle of the nave. There is no clue as to whom it commemorated.

* *Test. Ebor.*, iii. 254.

† Gainford, in the county of Durham, where he was also vicar.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

WE regret to have to record the deaths of several well-known antiquaries. The SOCIETY OF ANTIQUARIES lost at Christmas its Director, Mr. Henry Salusbury Milman, while much at the same time the Irish Society lost its President, Lord James Butler, who was one of its original founders, when it was started as the Kilkenny Archæological Society.



Besides the deaths of Mr. H. S. Milman and Lord James Butler, Bishop Trollope, to whom the Associated Societies are so much indebted, has also passed away. As archdeacon of Stow he did much, we believe, to save several churches under his jurisdiction from the misnamed "restoration" with which they were threatened. Many people hoped that Bishop Trollope might have been translated from his titular see to some more independent position in the church, and so have had wider scope for his powers of administration, and also have met with a fuller recognition of his undoubted merits.



Besides these, we ought not to omit a mention of the much-regretted decease of the Duke of Leinster, in the very prime of early manhood. The Duke took much interest in archæology, and was the President of the recently founded Kildare Archæological Society—an Irish provincial society, whose work would be a credit to that of any English county. The Duke died of typhoid fever. He has been succeeded as President of the Society by the Earl of Mayo, who is one of the most energetic of its members.



At a meeting of the SOCIETY OF ANTIQUARIES on January 11th, the death of Mr. Milman was referred to by the President, Mr. A. W. Franks, who proposed the following resolution, which was seconded by Sir John Evans, K.C.B., and carried unanimously:

"The Fellows of the Society desire to place on record their sense of the great loss they have experienced through the death of their Director, Mr. Milman, to whom they have been so much indebted for the last thirteen years. They deeply grieve at this loss, and desire to convey to the members of his family the assurance of their warmest sympathy under so great a bereavement."



At the same meeting of the Society the following gentlemen were elected Fellows: Capt. Alfred Hutton, 76, Jermyn Street, S.W.; Rev. Thomas Stephen Cooper, M.A., Stonehurst, Chiddingfold; Albert Forbes Sieveking, 17, Manchester Square, W.; Aston Webb,

19, Queen Anne's Gate, S.W.; Robert Hall Warren, 9, Apsley Road, Clifton, Bristol; Spencer Slingsby Stallwood, Reading; David George Hogarth, M.A., Magdalen College, Oxford; Alfred Darbyshire, Hazel Grove, Stockport. And the following as Honorary Fellows: Dr. F. Kenner, Vienna; Major Joaquim Philippe Nery Delgado, Lisbon; Professor Johann Rudolf Rahn, Zürich. According to the statutes no papers were read, but several beautiful and highly interesting heraldic and other manuscripts were exhibited by the President and some of the Fellows.



At the meeting held on January 18th, Mr. G. Leveson-Gower exhibited a large quantity of pottery of British, Roman, and other dates, which has been found at Limpsfield, in Hampshire; and at the meeting on January 25th, Mr. W. H. St. John Hope, the assistant secretary, exhibited impressions of a statute merchant seal for Hull, the existence of which had not previously been noted. The Hull seal differs from the usual type of statute merchant seals, in bearing a demi-figure of the king between two merchant ships. At the same meeting Mr. Thomas Brooke, F.S.A., exhibited, through the Rev. E. S. Dewick, a splendid pontifical book, which Mr. Dewick carefully described, and which he attributed to Bishop Von Bar of Metz (1302 to 1316). This book, which is one of the finest of its kind known, is Mr. Brooke's property. The illuminated pictures are, like the woodcuts in the modern "*Pontificale Romanum*," intended to show how the various ceremonies ought to be performed, and are full of the most interesting and beautiful minutiae of detail.



At the meeting on February 1st, Lord Dillon was elected Director in the place of Mr. Milman, and among the communications was one by Mr. Niven on Fyfield Church, which was recently burnt down, as recorded in the *Reliquary* for January; much excellent woodwork unfortunately perishing in the fire.



At the meeting on February 8th, Mr. George Payne, F.S.A., read a paper on the Roman walls of the city of Rochester, and Sir J. C. Robinson exhibited a number of palæolithic and neolithic implements from Lee-on-the-Solent.



At the meeting held on Feb. 15th, some sculptured panels of alabaster were exhibited. These alabasters contained representations of the Holy Trinity, and other sacred subjects. They are akin to the St. John's Heads, mentioned previously in the pages of the *Reliquary*. Speaking of alabasters, it may be well to draw attention to the remarkable series of these objects, which were found beneath the chancel floor of Preston Church near Hedon, some ten years ago. The Preston alabasters are in various conditions of preservation; some are only fragmentary, but four or five are fairly perfect. Two

are apparently sculptured with the Resurrection of our Lord. Another has the Coronation of our Lady, etc., while the others (including a very striking sculpture of a priest saying mass) are more or less unintelligible. They are all carefully preserved in a large frame, fixed on the wall of the south aisle of the nave.



At the meeting on the 22nd ult., the President proposed, and Dr. Freshfield seconded, a resolution protesting against the proposal to submerge the island of Philæ in Egypt, the result of which would involve the destruction of the famous Temple of Isis on that island.



On March 1st, the following were elected Fellows of the Society: Max Rosenheim, 86, Belsize Park Gardens, N.W.; Joseph John Tylor, Fir Toll, Mayfield, Sussex; William George Benjamin Barker, Shipdam Hall, Watton, Norfolk; Thomas Boynton, Norman House, Bridlington Quay; Major-Gen. Sir Francis Wallace Grenfell, G.C.M.G., K.C.B., 16, Stratford Place, W.; Frank Cundall, Halfway Tree, Jamaica, West Indies; Lieut. William Anstruther-Thompson, Kilmany, Fife; Sidney Young, 15, Alwyne Road, Canonbury, N.; Walter Besant, M.A., Frogna! End, Hampstead, N.W.; Rev. Arthur Henry Sanxay Barwell, M.A., Clapham Rectory, Worthing; Belgrave Ninnis, Royal Naval Hospital, Chatham; Rev. William Francis Shaw, B.D., St. Andrew's Vicarage, Huddersfield; Edward Towry Whyte, M.A., 31, Lansdowne Road, S.W.; Frederick Andrew Inderwick, Q.C., 8, Warwick Square, S.W.; Lieut.-Col. Alfred Cholmoley Earle Welby, 13, Queen Anne's Gate, S.W. And as an Honorary Fellow: Dr. Nicholas Pokroffsky, St. Petersburg.



The ROYAL ARCHÆOLOGICAL INSTITUTE has quitted Oxford Mansions. On March 25th, the office of the Society was transferred to 20, Hanover Square, W., in the building occupied by the Royal Medical and Chirurgical Society, in whose meeting-room all future sessional meetings will be held. The library has been removed to University College, the authorities of the College having agreed to accept it as a loan, the members of the Institute having the right of free user at such times as the building is open, and also the power of borrowing books, subject to the ordinary rules. The library is of necessity closed until the books can be re-arranged and placed in order.



At the February meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, Mr. R. Wright Taylor exhibited and described a small coffer or box of *cuir bouilli*, or stamped leather work, dating from the early part of the fifteenth century. The shape of the box is an irregular octagon, six of the sides measuring one and a half inches, and the remaining two sides, which form the back and front of the box, about five inches. The top is richly ornamented with a floriated scroll of great beauty, the ground work being pounced. On the inside of the lid

are the words, "Mercy Ihu," in black letter characters. The box was probably intended to hold deeds, and some bonds, but of much later date, still remain in it.



Mr. C. T. Davis exhibited a rubbing of the little-known brass at Aberdeen to Dr. Duncan Liddel, 1613. It is a large plate of foreign manufacture, measuring five feet five inches by two feet ten and three-quarter inches, containing in the upper portion the half effigy of Dr. Liddel seated in his study surrounded by books, retorts, etc. It is probably a portrait, but the main interest in the brass is the fact that all the accounts for the engraving, transport from Antwerp and setting in the stone, are preserved in the town records. The grand total in "Schottis money" came to £995 15s., including a sum of £3 5s. lost in difference of exchange. The maker's name was Jaspert Brydegrowme, of Antwerp. Mr. Mill Stephenson exhibited and shortly described an almost complete collection of rubbings of brasses from the county of Surrey. This county possesses about one hundred and forty examples, with effigies, but will not compare with either of the neighbouring counties of Sussex or Kent for fine examples or richness of detail. It has, however, many examples well worth the consideration of the student.



The annual meeting of the INSTITUTE this year is to be held at Shrewsbury. It was left to the Council to decide where the meeting should be held in 1894, and we think that a wise decision has been arrived at. Shrewsbury is likely to prove a good centre, and it is a part which has not been visited lately by any archæological society. The probable date of the meeting will be from Tuesday, July 24th, to Tuesday, July 31st.



On Wednesday, March 7th, the INSTITUTE met for the first time in its new home at 20, Hanover Square, when Mr. Emanuel Green exhibited and described a bailiff's mace from Marshfield, Gloucestershire. The mace, about 2 feet 6 inches in length, is of copper gilt, with the arms of Charles I. on the head, and those of the lord of the manor on the base. The arches on the head are of later date, probably added in the last century.



Mr. C. J. Davies read a monograph on the subject of what is traditionally regarded as the heart of King Henry II. of England. This relic was removed from the great abbey of Fontevrault, shortly after its secularisation, and deposited in the museum at Orleans. In 1857 it was handed over by the municipality to Bishop Gillis, the Vicar Apostolic of the Eastern District of Scotland, for presentation to the English Government. Lord Palmerston, the then Prime Minister, having declined to accept the heart, it was entrusted by Dr. Gillis to the care of St. Margaret's Convent, Edinburgh,

where it still remains. Mr. Davies, in the course of his paper, quoted a theory to the effect that the organ in question had not formed part of the body of Henry II., but of Henry III., and proceeded to adduce several arguments against this view.

[Other Notes are unavoidably held over for want of space.]

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE OFFICES OF ST. WILFRID ACCORDING TO THE USE OF RIPON, by John Whitham and the Rev. T. Thistle. Boards, Royal 4to., pp. vii., 36. *Ripon: William Harrison.* Price, 7s. 6d.

In 1874, at the time of the visit of the Royal Archæological Institute to Ripon, the Marquess of Ripon presented to the Dean and Chapter of the Minster a manuscript service book, which was believed to have belonged to that church before the Reformation. An examination of the volume proved that this supposition was probably correct, for the volume was found to contain certain choir offices to be recited on the three festivals of St. Wilfrid "within the church and parish of Ripon." These three festivals were those of St. Wilfrid's nativity, which was to be celebrated on the Sunday after August 1st, St. Wilfrid's translation on April 24th, and his deposition or death on October 4th. It is the choir services for these three festivals which have been transcribed by Mr. Whitham, the chapter clerk of the minster, in conjunction with Mr. Thistle, and which are here printed in this handsome book, together with an English translation in parallel columns. There are several elements of interest attached to these festivals and services, which are independent of their liturgical interest. One is the discovery that the first Sunday in August was a festival of St. Wilfrid. It has been traditionally known as "Wilfrid Sunday" at Ripon, but direct evidence as to how it was formerly observed was lacking until the information, gained from Lord Ripon's service book, explained the matter. Another point of interest is the information as to the life of and legends relating to St. Wilfrid, which are contained in the different lessons for the three festivals. It has not been ascertained from what original source these lessons are derived, but they contain much that is new as to the legendary life of the saint, who played so great a part in the ecclesiastical history of his time.

The Rev. J. T. Fowler has prefixed a short introduction to the book, which seems to have been accurately transcribed, and well put into English. The printing and general appearance of the book reflect credit on the publisher. As has been already observed, it is a book

of more than mere liturgical interest, and it is one which deserves cordial commendation for the care bestowed on its production, both by the editors as well as the publisher.



HISTORY OF EARLY CHRISTIAN ART, by the Rev. E. L. Cutts, D.D. Cloth boards, 8vo., pp. xvi., 368. *London: Society for Promoting Christian Knowledge.* Price, 6s.

The subject of early Christian art is one which has naturally at all times had a considerable element of fascination for educated people, but there has been hitherto wanting for English readers a brief general work on the subject. Dr. Cutts's book, which is one of a series of volumes on "Side Lights of Church History," will be the more welcome on that account. It brings within the compass of a small work, and at a price within the reach of most persons, a general survey of this most fascinating study. Of course, in such a small book little more than a brief survey could be attempted, but this has been well done, and the book fills a gap, which to those who cannot afford the time or the money to study in detail, will be very acceptable. It is well illustrated, and appears to have been carefully compiled. Perhaps the most novel feature in the book is that which deals with the very early churches still remaining, almost unaltered, in Central Syria, and which, with some striking illustrations, has been derived from the French work of M. de Vogüée on the architectural remains of Central Syria, published by Messrs. Hachette.

Dr. Cutts has divided his book into twenty-three chapters, which deal successively with (1) Early Christian Art generally; (2) the church in the house; (3) public churches before Constantine; (4) architecture of those churches; (5) churches of Constantine; (6) those after Constantine; (7) baptisteries; (8) the catacombs; (9) tombs and monuments; (10) paintings; (11) likenesses of Christ and the apostles; (12 and 13) symbolism; (14) sculpture; (15) mosaics; (16) ivories; (17) gilded glass vessels; (18) illuminated MSS.; (19) altar vessels, holy oil vessels, and embroidery; (20) religious subjects in domestic use; (21) coins, medals, and gems; (22) inscriptions; (23) some conclusions drawn from the foregoing subjects.

This enumeration of the contents of the book will show what a wide field it covers, and will also indicate pretty clearly that it is a very brief survey of a large subject which the author has attempted. What he has attempted, however, is well done, and the book will fill a useful place on many a bookshelf.



CARMINA MARIANA, edited by Orby Shipley, M.A. Cloth, 8vo., pp. xxxii., 461. *London: Burns and Oates.* Price, 7s. 6d.

This is a book containing "An English Anthology in verse in honour of or in relation to the Blessed Virgin Mary," and it is, therefore, somewhat out of the scope of view of the *Reliquary*. We

may, however, say that although compiled by a gentleman who belongs to the English branch of the Roman Catholic Church, it is by no means what might be understood by calling it a Roman Catholic book. The editor has selected the verses indiscriminately, and many of the best of them are by Protestants. To the antiquary, the chief point of interest in the book is the fact that Mr. Orby Shipley has unearthed, and rescued from oblivion, several very graceful verses by old writers which had hitherto remained buried in manuscript, and which appear to have been quite overlooked. Among these pieces one on the "Wreck of Walsingham" may be specially mentioned. The first poem in the book is that of some Latin lines by the present Pope, who is well known to excel in Latin composition. These lines have a curiously classical ring about them, more suggestive, we should have thought, of the tastes of the Court of Leo X., than of that of the present occupant of the Holy See.

If we may allude to a modern poem of the lighter sort, we would draw attention to some very pretty and touching verses on a story connected with the Reign of Terror at Avignon, which appear to have been originally contributed by Madame Belloc to the pages of the *Month* in 1864. They have now been given that more permanent position, which they certainly deserve, in the pages of Mr. Orby Shipley's book. The description of the victims led out to the guillotine—

"The maiden young, and the grandsire old,
And the child whose prayers were shortly told,
And the curé walking side by side
With the baron whose name was his only pride;
The noble dame and the serving maid,
Neither ashamed, nor yet afraid:
A wonderful sight were they that day,
Singing still, as they went their way,
'A l'heure suprême, Mère chérie;
Ora pro nobis, Sainte Marie'"—

and the subsequent story of one of the murderers first thoughtlessly humming over those words, then involuntarily ever repeating them, till at last, thirty years later, as the unknown "Frère d'Avignon," he died at Lyons with them on his lips, is a very pretty story. It is gracefully told in Madame Belloc's verses, and it brings before the reader the realization of some of the horrors perpetrated in France a hundred years ago. The book is full of pleasing verses, some of the best being those unearthed by the editor, from manuscript sources at the British Museum, and elsewhere.



ERMENGRADE. A Story of Romney Marsh in the Thirteenth Century. By Mrs. Hadden Parkes. Cloth, 8vo.; pp. 245. London: Elliot Stock. Price, 5s.

For those who like such "pictures of the periods" this book will have many attractions. The story is well told and interesting, but like all such attempts it fails, because we know too little of the small

details, and "humdrum" of the everyday life of an age, so far past as that of the thirteenth century, as to make it possible for us to re-vivify it in the way attempted. Moreover, the very language put into the mouths of the characters of the story, stilted and antiquated as it is, is unreal. The language English people spoke at that time was as unlike the English of to-day as modern French is, and was not at all like the sham antique language in Mrs. Parkes's story. This difficulty of language alone, would make it impossible to write such a book with that actual truthfulness which the stern realities of antiquarian exactness demand. Still, there are many persons to whom this will not be a drawback, and they will point to Sir Walter Scott as supplying the justification of such attempts. So far we are ready to concede the point, only it must not be supposed that, in commending the book before us, we are forgetful of the serious objection which can be rightly taken to this kind of book. But for that, we should have nothing but commendation to give of Mrs. Parkes's story. It is well planned for such a story, and as truthfully correct as circumstances will admit, in the picture it gives of life in Romney Marsh five and a half centuries ago. The book has been tastefully produced, with some pretty illustrations, and we have no doubt that to many persons it will have a peculiar charm from the antiquarian element it possesses. It is probably as well done as it is possible for such a work to be done, and with the reservation before-mentioned as to such books in general, we commend "Ermengrade" to those who like this kind of book.



INDEX OF WILLS IN THE YORK REGISTRY, A.D. 1554 to 1568, being Vol. XIV. of the Yorkshire Record Series. Cloth 8vo., pp. 212. Price to non-subscribers, 12s. 6d.

The regularity with which the volumes of the Yorkshire Record Series are issued, is one of the most noticeable features of that department of the work of the Yorkshire Archæological Society, and it is due, we believe, to the careful and constant supervision of the honorary secretary of the Record Series, Mr. S. J. Chadwick, F.S.A., of Dewsbury, to whom the society is very largely indebted in this respect. We can only repeat what we have said before on more than one occasion, that the Record Series deserves a much wider and heartier support from persons connected with Yorkshire than it appears to receive. The work done is so well done and so valuable, that it ought to commend itself far more widely than it seems to have done. This apparent neglect is the more to be regretted, because the larger the funds at the disposal of this section of the Yorkshire Society, the greater the amount that could be undertaken.

The present volume is not, of course, what can be called popular reading any more than a dictionary, or any other such book is; but its *use* is exceedingly great, and we will go so far as to say, that though at first sight it contains nothing but a list of names with dates attached to them, the genealogist as well as the topographer and the antiquary, will scan that list with no little zest and interest.

Scarcely a page but will tell him something he is glad to know, but it is in using the book that its real value becomes apparent. For instance, the writer of this notice is at present engaged on a certain work, and in going through the list of the wills given in this volume, he has noted no less than thirty which are likely to help him with information he is seeking, and but for this book he would have been in ignorance of their existence. It remains to be said that this book has been compiled by Mr. A. Gibbons, F.S.A., in continuation of the lists previously drawn up and published in this series by Dr. Collins. So far as can be judged from the book by itself, Mr. Gibbons has worthily followed Dr. Collins, and that is no light praise to give of his work.



YORKSHIRE ROYALIST COMPOSITION PAPERS, Vol. I., edited by John William Clay, F.S.A., being Vol. XV. of the Yorkshire Record Series. Cloth, 8vo., pp. viii., 252. Price to non-subscribers, 12s. 6d.

Mr. Clay explains in the preface what the Royalist Composition Papers exactly are, and the explanation is as follows, to quote the words of the preface: "It appears that in the year 1644 the Parliament, being much in want of money for payment of the Scottish army and for other purposes, conceived the idea of making the Royalists, or Delinquents, as it called them, compound for their estates, and a committee that had been formed at Goldsmiths' Hall for the finding of money for the service of the State came to have the management of this scheme."

It is the records of these "compoundings" or compositions which have been used in the present volume, which has been very carefully edited and prepared by Mr. Clay. There are seventy families in different parts of Yorkshire whose compositions are recorded in this volume. These records are full of valuable and interesting information, both topographical and genealogical. The contents, too, are of a very different character as regards being much more readable, and in a sense popular, as compared with the valuable catalogue of wills, which formed the previous volume of the series. It is no doubt desirable to relieve the series, in this way, with works of a lighter character from time to time. In the present instance the Royalist Composition Papers will be taken to afford relief to those who have perhaps complained of the unreadable character of some of the other volumes, in spite of their high value and utility. This book contains, let us add, records concerning some thirty or more Yorkshire families still happily flourishing in the county, yet scarcely a single representative of any of these families subscribes to the Record Series. How is this? We venture once more to emphasise the fact, that the Record Series ought to be far more widely supported than it is. The work it does is excellent, and Mr. Clay's volume is no exception to the rule.



OLD DORSET. Chapters in the History of the County. By H. J. Moule, M.A. Cloth, 8vo., pp. vi., 240. *London: Cassell & Co.* Price, 10s. 6d.

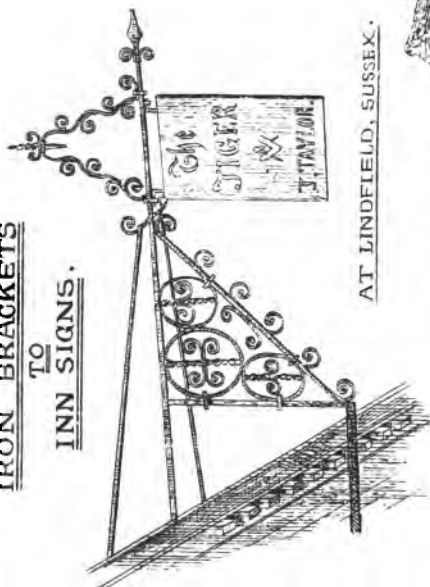
This, in many respects, is a capital book. It seems to have originated in a series of lectures delivered during the winter of 1889-90, which, it may be presumed, were specially prepared to interest and inform persons who were without any special knowledge either of geology, archæology, or history. Mr. Moule says that his aim has been an attempt "to give a simple unlearned sketch of the primeval origin of the chief kinds of soil which we Dorset people tread on; then something is said about the different races of men who have been our forerunners here. And this leads on to a view of such bits of the history of England as are also part of the history of Dorset." The author has succeeded very well in putting the different subjects simply and clearly before his readers, or his hearers, as the case may be. Of course a great portion of the earlier part of the book deals in speculations as to what may, or may not have been the condition of the land now forming Dorset in the different geological periods. or as to what races may, or may not have inhabited it in the remote past. It is not necessary always to agree with Mr. Moule in the conclusions he draws, in order to praise the manner in which he deals with these subjects. As regards the origin of the name Dorset (the first syllable of which it is agreed on all hands is "Dwr," signifying water), it seems to us that Mr. Moule has fully established his theory, that there was a large inland marsh or lake, which conferred this name on the inhabitants of that part of the county, and that from this the name originated, and not, as some have suggested, from the inhabitants dwelling by the sea-shore. The latter suggestion would apply far better to other neighbouring counties than to Dorset. Mr. Moule has divided his book into eleven chapters as follows: (1) Dorset geology, "but not for geologists;" (2) Dorset in Palæolithic times; (3) Dorset Ibers and Celts; (4) Dorset invaders; (5) The name "Dorset," and Dorset subsoils; (6) Dorset in historic times; (7) Dorset Saxons and Danish foes; (8) Dorset in history during Saxon times; (9) Dorset under the Normans, Plantagenets, and Tudors; (10) Dorset in the Civil War; (11) "The Praise o' Do'set" for "us Do'set only."

From this list of the chapters a pretty good idea may be obtained of the ground covered by the book. It is a book which can scarcely fail to stimulate in the reader a desire to know more, and to wish to investigate for himself. Mr. Moule writes clearly and pleasantly, and we have great pleasure in commending the book to such of our readers who are interested in Dorset, or who may wish for a simple, but trustworthy book full of suggestive ideas, as well as of food for thought and speculation, all put plainly, pleasantly, and simply before them.





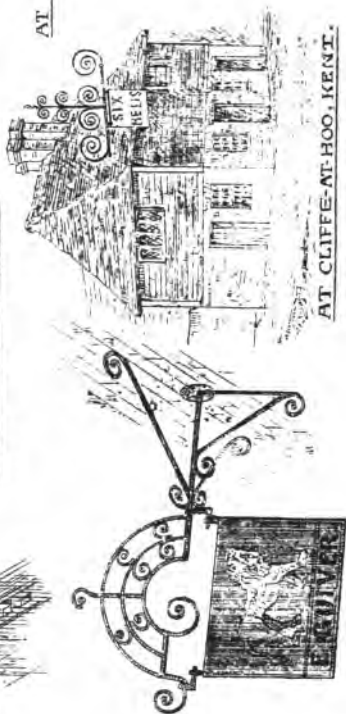
IRON BRACKETS
TO
INN SIGNS.



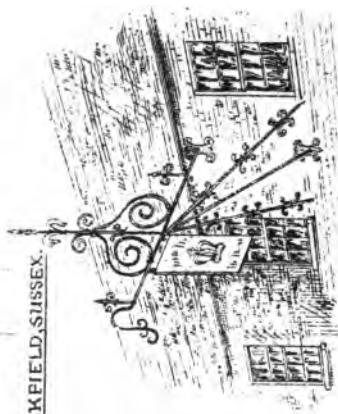
AT LINDFIELD, SUSSEX.



AT UCKFIELD, SUSSEX.



AT GREAT WAKERING, ESSEX.



AT HAILSHAM, SUSSEX.
J Lewis André Del.

THE RELIQUARY.

JULY, 1894.

Inn Signs and Sign Brackets.

BY J. LEWIS ANDRÉ, F.S.A.

THE entries to be met with under the heading *Public Houses* in Messrs. Kelly's Directories do not appear at first sight to offer any attraction to the antiquary, but a closer inspection will show that this is not the case, and that these lists, on the contrary, throw some light on history, religion, popular pastimes, local industries, and other matters. As regards history, we can see with certainty which were our most glorious victories, and who were the favourite monarchs, statesmen, and naval and military heroes of the last two hundred years. Religion is presented to us by the emblems, and even by the names, of the saints of old. We are reminded of once popular pastimes by such signs as the *Maypole*, or the *Fighting Cocks*; and local occupations are set before us by the *Ploughs* and *Harrows* of country villages, and the *Ships* and *Anchors* of waterside places.

An examination of the *Post Office Directory* of the six home counties has supplied the substance of the following remarks, which are probably applicable to the rest of the inns in England. In the lists given in this guide perhaps nothing is more remarkable than the conspicuous exhibition of loyalty furnished by inn signs, as shown by the vast number of *King's* or *Queen's Heads*, *Crowns*, or *Sceptres*, which are everywhere met with. The importance of the Tudor monarchs is shown, I think, by the numerous inns called the *Rose*, or the *Rose and Crown*; and we can also see where devotion to the cause of the Stuarts had its strongest hold, for whilst the counties of Kent, Surrey, and Sussex have many *Royal Oaks*, they are very rarely found as signs in Essex and Hertfordshire. Kent, again, as being the province nearest the land of our ancient enemy, France, sets before us its patriotism by several *True Britons*, and such appellations as the *Anti-Gallican Arms*, and *Old England*.

Many of the objects used as inn signs may either be intended for heraldic charges or religious emblems, but when the sign is the symbol of the saint to whom the neighbouring church is dedicated, I think we may safely consider that a religious signification is intended. Saint George, being the patron of England, gives his name to by far the largest number of inns whose signs partake of a religious character at the present day. This popularity of the saint dates as

far back as the times of the Tudors, and is thus alluded to by Shakespeare—

“ St. George that swinged the dragon and e'er since
Sits on his horseback at mine hostess' door.”

Kent has sixty-three signs connected with the warrior saint and his dragon. May not the sign of the *Red Cross* allude to our country's patron?

Saint Mary, being the most honoured of all the heavenly company, has many allusions to her. The *Annunciation*, or the *Salutation*, is a fairly frequent sign, though far less so than that of the *Angel*, which typifies the same mystery, and is often to be found in parishes where the church is dedicated to the B. Virgin—as at Islington, Middlesex; Petworth, Sussex; Bromfield, Great Ilford, and Kelvedon, Essex. There are several *Fleur-de-lis* inns in Kent, but the churches of the places where they occur are in several instances dedicated otherwise than to St. Mary. Faversham is an exception. The *Half Moon* is probably heraldic in most cases, and the *Fleur-de-lis* likewise, but the *Maid's Head*, *Maiden's Head*, and *Maidenhead*, doubtless refer to the B. Virgin.*

The prominence given to St. John the Baptist in the Middle Ages is well known; it is evinced by numerous examples of his emblem, the *Lamb*, and the *Lamb and Flag*. The former sign is found at Rype and Westbourne, Sussex, where each of the parish churches is called after the Precursor. Near St. John's Church, Clerkenwell, there was formerly an inn called the *Baptist's Head*, and which was painted as a sign outside.

The Magi appear as the *Three Kings*, or in their emblem, the *Three Crowns*. The *Star in the East*, to be met with at Brighton and Hastings, no doubt refers to these monarchs, as may sometimes the *Star*, this being their emblem in the clog almanacs; but the latter is often intended for an heraldic charge, as at Lingfield, Surrey, where the family of Cobham resided, and whose arms had three “estoiles” to distinguish them from the Kentish Cobhams.

The village inn at Dagenham, Essex, is called the *Cross Keys*, and stands immediately adjacent to the parish church, which is dedicated to SS. Peter and Paul.

The *Katharine Wheel* is not an uncommon public sign, and no doubt refers to St. Catharine of Alexandria, being her well-known emblem.

Saint Crispin is still honoured by shoemakers, and according to the “Standard,” a St. Crispin's Church, “built expressly for shoe operatives of Northampton,” was dedicated on his festival, October 25th, 1884. In Kent there are inns called the *Crispin*, one at the village of Worth, near Sandwich, and another in the town itself, whilst at Strood, in the same county, there is a Crispin and Crispianus. The presence in Kent of three inns called after one or both of these brothers, is perhaps accounted for by a passage in

* The Lady well at Lewisham, Kent, gives its name to an inn there.

Barr's Anglican Calendar (p. 129), which states that "there is a tradition current in Romney Marsh that the relics of these holy martyrs were cast into the sea, and washed ashore upon that part of the Kentish coast." The local saint, *Ethelbert*, gives his name to hosteleries at Canterbury and Reculver.*

The *Flying Bull*, at Rogate, Sussex, suggests the emblem of St. Luke, but as the *Europa* is a sign not unknown, it is probably intended for a symbol of that personage.

References to ecclesiastics are not numerous on inn signs, but there is a *Pope's Head* at Gravesend, and a *Cardinal's Hat* at Canterbury. At Maidstone is a *Monk's Head*, and at Nunhead, Surrey, a *Nun's Head*. Chelmsford has the sign of the *Friars*, and Lewes that of the *Jolly Friars*.

Why Hope should be the virtue so frequently commended to our notice by inn signs is somewhat inexplicable. We have not only the *Hope*, but the *Hope and Anchor* in great abundance; but I have met with no other theological virtue inculcated by the names of inns, unless it is by a *Charity* at Woodnesborough, Kent.

The fondness of our ancestors for bell ringing, which procured for England the appellation of "the ringing isle," is duly proclaimed by the existence of so many inns called after the number of the bells in the parish churches near which they are located, and also by such signs as the *Bell*, the *Ring of Bells*, or the *Jolly Ringers*. The county of Kent is remarkable for the numerous examples of inns whose signs bear reference to this national recreation; the noted full peal of bells at the village of Leeds in that county is celebrated at one of the two hosteleries there, the *Ten Bells*; whilst the fame of the fine set at Tenterden is announced by the *Eight Bells*. Quite a little cluster of village inns near Dover bear reference to campanology; one of them at Upper Deal has the sign of the *Five Ringers*. In no other instance have I met with an allusion to the number of ringers. In many cases, the number of bells on an inn sign corresponds with that of the bells now in the church,† but when the edifice possesses a less number it may be concluded that some have been sold or lost since the date of the establishment of the local inn. Besides the allusions to bell-ringing, titles connected with other old pastimes are rare; mention has already been made of the *Maypole* and *Fighting Cocks*, and perhaps the sign of the *Bull* may in some instances have been connected with bull-baiting, though this is not very clear. The modern game of cricket supplies fifteen *Cricketers* in Surrey, but in Kent there are three inns called the *Bat and Ball*, suggestive of an older sport. The *Wrestlers* may occasionally be met with as a sign. Many village ale-houses are entitled the *Leather Bottle*, a favourite.

* *Barr's Anglican Calendar*, p. 205, says "There are inns called 'the Christopher,' lingering vestiges of the great popularity of this legend in former times." There is a *St. Christopher* at St. Albans.

† Examples of this may be found at Bolney and Salehurst, Sussex, where there are inns called the *Eight Bells*, and at Chiddingfold, Hellingly, and Lyminster, in the same county, where there are the signs of the *Six Bells*.

vessel in former times, and a song in praise of it is given in *The Reliquary*, vol. xxv., p. 67, with engravings of two of these receptacles.

The signs of the *Woolpack* and of the *Fleece* recall the time when wool was the staple of England, and similarly those of the *Pack Horse*, or of the *Old Pack Horse*, remind us of days when roads were few and bad. Occasionally, industries now locally extinct are brought to our notice, as at Marsham, Norfolk, where there hangs a sign inscribed *The Plough and Shuttle*, but although the plough is still at work in that village, the shuttle is no longer thrown, though several looms were in use within recollection. The *Windmill* also will soon be the emblem of an extinct use of the wind as a corn-grinding power, as the windmill becomes every year a rarer feature in the English landscape.

The sign of the *Cat* in some cases indicated the merchant vessel so called, as at Deal there is the *Scarborough Cat*. Other notable kinds of shipping are called to remembrance by the signs of the *Spanish Galleon*, *Deal Cutter*, *Hoy*, *Dredging Smack*, *Hull Trader*, *London Packet*, *Mail Packet*, and the like.

At the present time, new hotels and public-houses show but little originality in their designations, and nothing can be more feeble and monotonous than the names by which they are called. Formerly, besides the infinite variety of well-known inn signs, there were many which exhibited quaint devices, and attempts at wit and humour; thus at Warbleton, Sussex, the village ale-house has painted on its signboard a spear within a barrel, signifying the *War-bill-in-tun*. At other places we see depicted a headless female, representing either the *Silent Woman* or the *Good Woman*. Sometimes, a tavern called the *First and Last* stands at the entrance of a town; another similarly placed may be entitled the *Gate*. There is an example at Dover on the road to Ewell. The sign consists of a small five-barred gate, beneath which is written—

“ This gate hangs well and hinders none :
Refresh you, pay, and travel on.”

I am told that a similar couplet may be met with on a Norfolk sign.

Robin Hood was a great favourite, and there was formerly a public-house called after him at Hoxton, Middlesex; here on one side of the sign was inscribed—

“ Ye archers bold and yeomen good,
Come in and drink with Robin Hood.”

and on the other—

“ If Robin Hood is not at home,
Come in and drink with Little John.”

I am not quite sure as to the exact interpretation of *The Five Ails* met with in different parts of England, and of which there are

instances at Dover and Taunton, but it is to the following effect: "A farmer to give food for us all, a soldier to fight for us all, a parson to pray for us all, a queen to govern us all, and a God to protect us all."

Quaint titles are not confined to England. They occur in Tartary and China, and Huc tells us of *The Inn of the Three Perfections*, *Hotel of Justice and Mercy*, and the *Hotel of the Three Social Relations*. At Valladolid, Spain, is the *Hotel of the Golden Age*.

In England, the old pictured signs are being rapidly done away with, or painted over, and the names of the inns simply written on the signboard, so that the assertion that a bad picture is "a piece of sign painting," will soon be of no significance; neither will there be any meaning in the saying that a tippler is a man "too fond of visiting the picture shops."

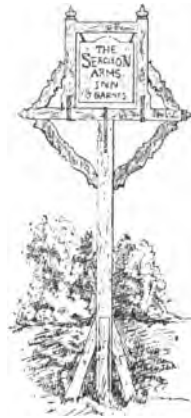
Poor as the art displayed on inn signs is in general, it must be remembered that artists of eminence have not disdained, in some



HAMMERSMITH HIGHWAY.



ORMESBY GREEN.



HAYWARD'S HEATH.

cases, to employ their brushes upon signboards. Did not Morland clear off an inn score by doing so? Moreover, we have a modern example furnished by the signboard of the *George and Dragon* at Wargrave, Berks., where, Mr. Dickens tells us, Mr. G. D. Leslie, R.A., has depicted "the terrific encounter between the saint and the reptile, and on the other side, Mr. J. E. Hodgson, A.R.A., has limned St. George, his work concluded, his spear stuck in the ground, taking his pint of beer with a thoroughly comic air of complacent content."—*Dictionary of the Thames*, p. 243.

Signboards are of great antiquity. Guhl and Koner say that at Roman inns "Signboards (insignia) hung out of the door proclaimed the name of the house; at Pompeii there was an Elephant inn; in

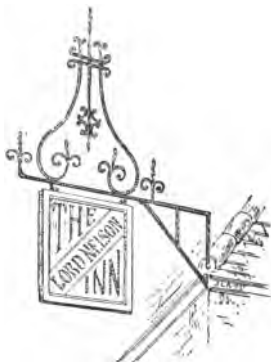
Rome, near the Forum, a Cock; at Lyons a Mercury and Apollo, etc.”*

A wooden sign post may occasionally be met with, which is interesting from its quaint design, and three such are engraved here. The one at Hammersmith existed a few years back in the highway, and we see by one of the boards attached, that the inn still offered facilities for “Posting.” The posts at Hayward’s Heath and at Ormesby Green, Norfolk, have their counterparts in their immediate neighbourhoods. An example from Horsham, Sussex, shows a combination of wood and iron, with a peculiar bow of the latter, formed to stiffen the framework round the signboard.

Sussex, having been an iron-producing county as long as its forests lasted, furnishes much quaint ironwork as sign brackets.



HORSHAM, SUSSEX.



BURNHAM MARKET, NORFOLK.

Those here sketched from Lindfield and Uckfield possess much elegance of treatment, especially the latter, which has its fellow in a bye street at Lewes. The bracket from Great Wakering, Essex, is not only a pretty example of the smith's art, but of an extremely original design. Probably the very large example at Cliffe-at-Hoo, Kent, is the only picturesque feature of domestic art in that unprepossessing village, which, however, is well worth a visit on account of its noble church. The quaint cluster of variously named Burnhams in Norfolk, furnishes at Burnham Market a bracket of unusual design at the corner of a street. The sign attached to it, *The Lord Nelson Inn*, is appropriate, as that hero, it is well known, was born in the adjacent parish of Burnham Thorpe.

* Some of our shop signs greatly resemble Roman ones in character: for example, we often see little gilded images of cows in London milk shops, and at Pompeii there was a milkman's with the figure of a goat.

Some Signatures of French Charters.

BY REV. JOSEPH HIRST.

SOME French Royal Charters recently given by a well-known collector to Ratcliffe College Museum may well form the subject of a few observations in continuation of the articles on Notarial Sign-Manuals written for the February number of *The Antiquary*, 1893.

The signatures of the kings of the Merovingian race were almost all written with their own hand in capital letters, ending with a flourish or monogram in the shape of an S, to stand for the word *subscripsi*. The kings of the Carolingian dynasty never signed their names in full, but were content with a simple cross or with a monogram. The kings of the third or Capetian race at first did not sign their names in full, but after Philippe le Hardi (1270-1285) monograms were abolished, and signatures in full again became common, a custom which we find well established in the fourteenth century under the reign of Philippe le Long. At length the secretaries of the king signed in his name, or stamped it on the documents they were obliged to despatch every day. The king's sign-manual was then restricted to deeds of great importance. The last-named king issued an order enjoining that all decrees issued from the Châtelet (the Paris court of justice), except *commissions de sang*, those belonging to the marshal's office, or letters issued in the name of the king, should be signed by the notaries before they were sealed, in the absence of the great seal, by the seal of the Châtelet. In 1321, this same king forbade any letters to pass under the seal which were not either written by notaries or signed by them.

Thus, in the fourteenth and fifteenth centuries, we read at the bottom of deeds, *signatum per regem, P. BLANCHET*; *per regem ad relationem Concilii in quo vos* Dominus Cabilonensis† Episcopus eratis, J. ROYER*. A decree of 1339 has in the margin: *Par le Roi à la Relation de Son Conseil, signé VISTRILET*. Another *ordonnance* bears on the fold: *Par Le Roi à la relation du secret conseil. P. BRIARRE.†*

Very little appears to be known about these scribes, secretaries, or notaries who affixed their names to French royal charters, no list of them seeming to have as yet been published. An authenticated and dated list of such names would be of great service in determining the dates of documents of uncertain age, and every contribution toward such a list is therefore of some value.

Up to the time of Charles IX. the kings of France may be said to have signed for themselves, while after his time secretaries of state were in many cases authorised to subscribe for the king. Mabillon has published an extract from the Paris *Chambre des*

* *Vos* here signifies the name of the royal chancellor.

† Chalons-sur-Saone.

† *Nouveau traité de diplomatique. V. Migne, Nouvelle Encyclopédie Théologique*, vol. xlvii., col. 1, 179.

Comptes, in which we see how Louis XI. signed his letters, though not all. The deeds signed by him are here said to be of various kinds :

*Les unes sont lettres de finances, comme dons, transports, aliénations, amortissements, acquits, roolles, cédulles adressants au changeur du trésor ou receveurs généraux pour employer aucunes sommes en leurs roolles, selon qu'il plaît au roi leur commander. Toutes lesquelles et semblables ont accoutumé d'être signées de la main du roi.**

The earliest French charter in the Ratcliffe College collection is of the year 1304, being a permission of King Philip IV. of France to the Count of Nevers and Bethel to receive toll near Mezières during two years for the restoration of a bridge called "Pont du Perier." The charter begins with the two capital letters PH to represent the king's name. Thus: *PH. Dei Gratia Francie rex omnibus præsentis literas inspecturis salutem. Notum facimus quod nos dilecto et fideli nostro Comiti Nivernensi et Registensi. . . . Datum apud Vicen. 1 die Jovis ante Brandon. Anno Domini nostri MCCCmo. quarto.* It is signed in the left-hand corner, in contractions, *Per dominum Ing.* [Ingerrannum], the famous Enguerrand de Marigni, and in the right-hand corner Pierre d'Etampes (*P. de Stampis*), the name of the archivist of Philippe le Bel.

The date corresponds with Thursday before the first Sunday in Lent, which was called, says Ducange,† *dominica brandonum*, because in the evening of that day boys were accustomed to go about with lighted torches—*pueri Brandonibus, seu facibus accensis februario solerent.*

Of King John II. there are three charters, one issued only a few days before he mounted the throne, Aug. 22nd, 1350, his father, Philip de Valois, having died on that day at the age of fifty-eight, just after his marriage with the young Blanche of Navarre. This charter is dated Aug. 5th, and begins

Jehan aïsne filz du Roy de France, duc de Normandie et de Guienne, Comte de Poitou, d'Anjou et du Mayne.

It is an order to his treasurer Nicolas Braque to give forty francs to his private butler, Jehan Pastey, and ends thus :

*Donné au Temple près de Paris . . . sous le scel de mon secret.
Par Mons. le Duc.*

OGIER.

In Delisle's *Mandements de Charles V.*, n. 618, five francs is ordered to be paid for an *aulne* of green velvet to cover a seat for *Maistre Philippe Ogier, nostre conseiller et secretaire* (8th July, 1369).

The next charter is dated November of the same year, and orders the payment in written bonds from the war treasury of 500 francs of Tours to Bertrand de Baucio Branthulis et Curthedonis domino.

* *De re diplomatica*, p. 621. V. Migne, *ib.*, col. 593.

† *Sub vocibus Brandonis et Dominica.*

The parchment is 12 inches long by 3½ inches broad, and bears remnants of the seal in pale yellow wax. It is signed thus :

Per consilium

Adam.

Lecta Dnō. Laud [unensi]

(read to the Bishop of Laon)

BUCY.

Messire Symon de Bucy is witness to a charter given in his great Council by Charles V. at Saint Pol, June, 1365.

Another charter of King John ordering his treasurers at Paris to pay 400 francs to Nicole des Essars and his son, beginning

Jehan par la grace de Dieu Roy de France, and ending

Donne a Poissy le x jour de May l'an de grace mil ccc cinquante et un, is signed

Le Roy.

MATTH.

Of the king's eldest son, the first in France to take the title of Dauphin, who became regent of the kingdom when his father was taken prisoner by the English in 1356, and who, on the death of John II. in England in 1364, succeeded his father on the throne as Charles V., there are charters in the Ratcliffe collection issued both as dauphin and as king.

The first, dated 1363, and ordering his treasurer Aymar Bourgoise to give ten francs in gold to his doorkeeper, Thibault Moreau, begins

Charles aïsne fils du Roy de France, duc de Normandie et d'alphin de Vienne, and ends :

Donne a Rouen . . . souz le scel de mon secret en l'absence de mon grand.

Pour Mons. le Duc.

JULIANUS.

In Delisle's *Mandements de Charles V.*, n. 133, Julien des Murs is called *nostre amé et feal secrétaire*, and in n. 157, 300 francs is given to *nostre amé et feal clerc Maistre Julian des Murs.*

The next, dated 1373, is addressed to the Vicomte de Rouen on a complaint of injury made to him by John Havart, a chaplain of S. Martin's, and begins

Charles par la grace de dieu, Roy de France, and ends

Donne a Paris . . . de mon regne le X^e, and signed per conc.

R. DE BEAUFOU.

On the border of the parchment left for the seal is written *si placet.*

Another charter, dated 1377, orders the payment of 5,000 francs in gold for the works in the park of Vincennes, and ends

Donne en mon hostel de Beauté sur Marne.

. . . Par le Roy.

TABARI, n[otaire].

Tabari was a well-known notary of Charles V.

Another, dated Paris, 1378, orders payment of 100 francs in gold for one year's service to the keeper and captain of the Castle of Petit Goulet, Jean D'Orliens.

Par le Roy.

BONSOLAS.

In Sept., 1377, Charles V. gave 300 francs to his *amé et feal secretaire maistre Hugues Bonsolas*.

Another, dated Mortagne, 1379, orders the payment of 100 francs in gold to Giraut Lucas, "my friend and man at arms, *varlet de chambre* to me and to my very dear son the Duke of Anjou," for "his good and agreeable services, and for the loss from distemper he has suffered in his horses on various journeys made for us."

Par le Roy.

LE DISEUR.

In Dec., 1377, Charles V. pays forty gold francs à *notre amé et feal Maistre Nicole le Diseur, secretaire de nostre saint père le pape et le nostre pour les despens de plusieurs bulles qu' il a fait faire pour nous* (Delisle, *ib.*, n. 1,555).

Charles V. of France was said to have been the best writer of his age, and he was accustomed to sign his own charters, grants, and letters written by his orders, brevets, and despatches, Philippe de Maisières going so far as to blame this king for signing so many documents, exhorting his successor on the contrary to sign only the most important. In two letters written at the end of 1367, we read, *Nous avons signés ces lettres de notre propre main, donné a sous le 19^e jour de juillet.* CHARLES. The custom was set by Philip VI. (1328-1350), who says expressly in his *ordonnances* that he had signed several letters patent. From Charles VI. the kings of France continued to sign with their own hand State papers, and the signature of Charles VII. is remarkable for its elegance. It is only after Charles IX. that Secretaries of State are authorised in certain cases to sign for the king.

Of Charles VI. there are in the Ratcliffe collection two charters, one before and the other after his madness or malady, which first seized him in 1392. The first is dated Gisors 1391, ordering 4,000 francs in gold for services rendered by Guille Vicomte de Melum, and is signed

Par le Roy en son conseil.

MONTAGU.

Montagu was much beloved by the king, and was grand master of his household. In 1408, his large fortune having made him an object of envy, he was accused of sorcery, and put to death.

The second charter is dated Paris, 1394, and provides for the payment of 200 francs in gold to the queen's baker—"To my friend Robin du Pontaudenier, baker to my very dear and much-loved consort the Queen." It is signed

Par le Roy Mons. le Duc de Berry, le Sire de Le Bret et celui de Guarancieres, presents.

GONTIER.

Affixed to this membrane are remains of the great seal of France in yellow wax, with some letters of the inscription on the rim.

The Half Leopard's Head and Half Fleur-de-Lys of York, with some Notes on the York Goldsmiths.

BY T. M. FALLOW, M.A., F.S.A.

It is now pretty well known that the old hall-mark used by the Goldsmiths' Company of York, prior to the legislation of 1701, was that of a leopard's head and a fleur-de-lys, both dimidiated and conjoined, within a circle. At what period this mark was introduced is not known, and until the last few years it was not known that the mark was attributable to York, or that the half leopard's head was really what it is. The mark was at one



I.

II.

III.

IV.

V.

SERIES OF THE MARKS.

time attributed to Calais! and the half leopard's head supposed to be the half of a seeded rose. When the first edition of *Old English Plate* appeared, Mr. Cripps was able to assign the mark definitely to York, but the half leopard's head was still supposed to be a half rose. Mr. Cripps, however, expressed an opinion that the supposed half rose might prove to be a half leopard's head, and subsequent investigation has proved that his surmise was correct.

So many examples of the mark have now been found, that it has at length become possible to distinguish, in chronological order, between five different punches which were used in stamping the mark. It will be seen from the illustration that there are five different versions of the mark, each clearly defined, and each easily distinguishable from the rest. It is needless to point out the value for dating purposes of these different punches which were used, where the cycle to which a date-letter may belong is otherwise uncertain, or the letter itself too much worn, or too indistinctly struck, to be legible.

The cycles of the old York date-letters which Mr. Cripps originally compiled, have since been so thoroughly confirmed, and established by subsequent investigation, that it is unnecessary to say more about them here. Their value to the antiquary, who is almost sure to find pieces of York-marked plate far beyond the limits of the county of the broad acres, can hardly be exaggerated. But in settling the position of fresh date-letters which may be found, the distinction between the different punches of the half leopard's

head and half fleur-de-lys, and the limits of date within which these different punches were used, will be found to be extremely valuable. It is obvious that pieces of plate may often be met with, the date of which within twenty-five years or so, can only be approximately decided, unless there is definite information to be obtained from the hall-marks. In this way, as regards old York plate, where the date-letter is unknown or uncertain, the distinction of the punches used for the city mark will often be found to be of great value.

We proceed to describe the different punches and their limits of date.

PUNCH I.—This mark, of which only one example is known, has the half leopard's head uncrowned, and, as such, it may be compared with a mark, apparently that of an uncrowned leopard's head, which has been noted on the bowls of one, or more London-made spoons, and it would seem as if at first, both in London and in York, the leopard's head had been without a crown. The crown was, perhaps, added in order to indicate some fresh legislation dealing with the standard or marking of plate, and to distinguish plate marked after such legislation, from that which had been marked previously.

This sole instance of a medieval York hall-mark occurs in a spoon which was dredged out of the river Hull, at Hull Bridge, near Beverley, a few years ago. The spoon, which has a knop of acorn leaves at the end of the shank or steel, belongs probably to the middle or end of the fifteenth century. The mark is struck in the usual position within the "spoonself" (as it was called), or bowl of the spoon, in which there is also a lightly incised merchant's mark indicating one of its former owners. This interesting spoon is the property of Dr. W. Stephenson, of Beverley. The York mark, it should be stated, occurs alone, and is unaccompanied by either a date-letter or maker's mark.

PUNCH II.—The distinguishing feature of this mark is its neatness. The fleur-de-lys is well and clearly defined, but the leopard's head, which is small, is perhaps as much like a half rose as it is like a half leopard's head. This mark has, so far, only been found with the letters K and L, for 1570 and 1571, on a series of Elizabethan communion cups. It was very possibly newly made after the enactment of the fresh ordinances in 1560, but as to this there is no definite evidence, the K of 1570 being the earliest York date-letter which has yet been found. How long after 1571 it continued is also not known.

PUNCH III. is obviously of a very different character from I. and II. The half fleur-de-lys is not so neat, and the upper portion is sharp and spear-like. The half leopard's head is, however, very clear and good, though perhaps almost more human than leonine; still, it is distinctly the half of a face, and had any well struck and clear examples of it been found at first, there could never have been any question as to what the device was. It has not the slightest appearance of a rose about it. This mark has been first noted with the Z of 1583, and definitely ends with the R of 1624.

PUNCH IV. is, again, very different from each of the three which have preceded it. Its distinguishing feature is undoubtedly the composition of the half leopard's head, the centre of which is formed of three cubes, placed diagonally, two above and one below. The upper limb of the fleur-de-lys is large, and is frequently blurred and lost beyond the limits of the mark itself, as if the upper edge of the mark were not very well defined, or the punch had received some indentation or injury in that part. This mark is first found in conjunction with the S of 1625, and ends with the W of 1679.

PUNCH V. is again very different from those which have preceded it. The half fleur-de-lys is clumsily shaped, with a very short upper limb, and the half leopard's head is invariably blurred, a clear example not having been hitherto found. This mark begins with the X of 1680, and continues until the end of the old York hall-mark at the end of the century.

The illustrations of these different examples of the mark, which have been taken from an enlarged photograph of reproduced impressions of the marks themselves, show their differences very distinctly, and the dating value of those differences has been already indicated in the preceding observations.

While dealing with the subject of the different punches used for the York city mark, it may not be out of place to mention some events which took place in respect to the York goldsmiths at the end of the sixteenth century. These events are duly recorded in the minutes of the York Corporation, and in fact the minutes may almost be left to speak for themselves without much annotation or explanation.

The first entry occurs under the date of March 1st, 1582-3 (Chr: Maltby, Mayor), and it opens the subject by a complaint regarding the negligence of the searchers of the company. The minute is as follows:

"And forasmuch as searchers of goldsmithes haue sundry tymes taken fynes of diuerse of ther occupacon as appeareth by ther owne bookes now shewed and did not present the offenses to the lord maior for the tyme being w^{ch} they ought to have done by ther Ordinall. Therefore it is now agreed by these presentes that further order shalbe taken therfor at the next Assemble of this howse."*

Subsequently, at the next meeting of the City Council we find another entry, which is as follows, under the date of March 22nd, 1583.

"And forsomuch as martyne dubiggyn & Willm Peareson Searchers of goldsmythes have abewsed them selves towards my Lord maior and specially the said martyne dowbiggyn/It is agreed that they shalbe comitted to Ward to monckbarr during my Lord maiors pleasure, And that Willm Pereson should be released of his Imprisonment the next day following & the said martyne further

* York Corporation Minute Books, vol. 28.

punished at my Lord maiors discretion & to be discharged of his Searchershipp and an other honest person appoynted in his place."

The removal of Martin Dowbiggin from the office of searcher is to be noted, as it probably involved the use of a fresh date letter for the remainder of that year. The result of the enquiry into the negligence of the searchers, ended in the fining of all the goldsmiths who had held that office during the previous eight years. The minute to that effect (26th April) is as follows. It is headed "Goldsmynes Submission":

"And nowe the Searchers and moste parte of the occupacon of goldsmynes personallie appeare before these presens and did humblye submytt them selves to abide the order of my lord maior And this worshippfull assemblie for ther offences for that they when they were Searchers have Sundrye tymes taken ffynes of diuerse of ther occupacon as appeareth by ther owne bookes and did not present the same to the lord maior for the tyme beinge w^{ch} they ought to have done by ther Ordinall wherevpon it is now agreed by these presens that all suche of the said occupacon as have bene Searchers by the space of eight yeaes by past shall pay in the wholle the some of xls to be paid to the common chamber of this Cytie without any mitigacon or forgyvenes."

The next minute is on May 23rd, when one of the goldsmiths, George Kitchen,* is fined for working bad silver. He appears, however, to have retaliated and "rounded on" some of his accusers, as subsequent entries indicate. The first minute in which he is mentioned is the following:

"It is agreed that Georg Kitchin shall have day to bring in his viij^{li} viij^s viij^d w^{ch} he is fyned for working evell silver vntill the next court here holden. George Kitchin hath maid Informacon that on Wednesday last Willm pearson & Thomas Waidy searchers of the goldsmynes have refused to towche his playte."

A subsequent minute shows that he was let off, by paying £5 of the fine which had been imposed upon him:

"And nowe george Kytchin goldsmyth paid fyve pounds assessed vpon him for his fyne for certayne offences against the ordinnance of this cyttie whereof iij^{li} vj^s viij^d was by agrement of these presentes gyven him agayne w^{ch} said fyve poundes was nowe paid to the handes of william halley to the vse of the comon Chamber."

He and others appear on this occasion to have brought a wholesale accusation against his brethren of the Goldsmiths' Company, and the next minute records the somewhat drastic action which the civic authorities deemed it necessary to take, in order to clear the reputation of the York goldsmiths. On June 7th, 1583, the following decision was arrived at:

"goldsmynes

"Also it is agreed by these presens that John Yodall maceberer

* George Kitchen was free of the Company in 1561. He seems to have made a good deal of plate, some of which (two Communion cups at Bolton Percy and Rufforth) still remains.

and George Kitchin goldsmyth furthth shall go to euery goldsmyth shopp and the said Kitchen to take of euery of them one parcell of plate and to make a note wose plate it is, and to deliuer the same to the handes of the said John Yodall to be brought hither to be sene furthth bycause it is nowe avowched by some of the said goldsmythes that [it] is not so good as they worke, w^{ch} plat was nowe brought before theis presens and a note taken therof and so deliuered to thandes of John Yodall to kepe."

The next minute, a week later, records what was the final decision of the Council in the matter:

"goldsmynes

"Assembled in the counsell chamber vpon ouesbridg the day and yere abouesaid when and where it is agreed by these presens that Georg Kitchin and an other of the goldsmythes of this Cyttie and suche cytizin of the same cytty as my lord maior shall appoynte shall go to London forthth and to take wth them such parcells of plate as was latelie taken of the goldsmythes of this cyttie And to repare to a Saye maister ther and gett him to trye the said plaite whether it be good or not And the chardges of the said Cyttizin so going wth the said goldsmythes to have his Chardges borne by thoccupacon of goldsmythes of this cyttie

"And at ther coming home than further order to be taken for the defaultes founde in the said plate."

Unfortunately, there is no special entry giving a detailed account of the finding of the London "Saye Maister," but the further information we obtain from the Minute Books records the appointment of arbitrators on July 9th, when we may presume that Kitchen and his companion goldsmith had returned from London with the verdict passed upon the pieces of plate they had taken. These arbitrators were to decide upon a series of disputes which had arisen among several of the goldsmiths:

"goldsmynes

"m^r william Robinson m^r Thomas appleyard m^r Robt Brooke m^r Andrewe Trewe alder^r mr leonard Belt & mr xpöfer hewicke were now chosen arbitrators to award and order all manner of matters amongst the goldsmythes of this cyttie towching ther occupacon so that the award be maid before michaelmas next or w^{thin} xiiij daies next after Add therupon George Kitching Thomas Waddie and William Peareson goldsmythes for them selves and the rest of their company haue submitted and faithfullie Promissed to performe the said award and haue gyven their handes to my L. maior for ye same."

The next and last minute is dated the 25th of October, it contains the award of the arbitrators in full, as follows:

"25 Oct Anno Regni Eliz 25

"Chr Maltby maior.

"goldsmynes

"To all xpian people To whome this present writing of award indented shall come william Robinson, Robt Brooke Thomas Appleyard, and Andrewe Trewe aldermen of the cyttie of yorke send greting in our lord god euerlastinge **Wher**as of late ther haith

bene diuerse suites contraverses debaites complaints and demandes
 had moved and depending **Betwene**, martyne dowbiggyns of the
 cyttie of yorke goldsmyth of thone party **And** George Kitching of
 the said cyttie goldsmyth of the other partye ffor and concerning
 certayne plaite supposed to be maid vpp and afterwarde sold by the
 said George w^{ch} was thought to be deceytfullie wrought & some part
 thereof not good silver, & Whereas also there was latelie diuerse
 other suits & complaintes depending Betwene Thomas waddy gold-
 smyth of thone partie And ye said George Kitching of thother party,
 for and concerning one counterpace of lead weighing about vij ounces
 and a half for w^{ch} the said Thomas waddie demandeth vij ounces &
 a half of silver w^{ch} the said Waddy sayeth that he did lend and
 deliuer to the said Kitching And whereas also there is one other
 accon depending Betwene John Stocke goldsmyth of thone party
 And the said George Kitching of thother party for & concerning
 one wager supposed to be maid Betwene the said parties videlt that
 the said Kitching did take of the said Stocke xij^d in money promising
 him That yf he the said Kitchinge had maid any Sylver mortar &
 pestell for my lady cycill or the lady Browne he wold gyve the said
 Stocke the some of xls for the same xij^d And whereas ther be diuerse
 other accons and demaundes depending Betwene the said Kitching
 of thone partie And the said Thomas Waddie William Pearson gold-
 smyth & John Raylton goldsmyth of thother partye, ffor and towching
 certayne slanderous wordes supposed to be spoken betwene the said
 last mencioned parties And lastlie whereas Christofer Hewicke
 merchant was lately appoynted to go to London to the say m^r
 there concerninge the trewe tryall of certayne parcells of plate taken
 forth of the Goldsmys the shoppes of this cyttie for appeasing wherof
 All the said parties have submitted them selves to stand to the order
 arbitrament and award of vs the said william Robinson, Robt Brooke
 Thomas Appleyard and Andrewe Trewe aldermen arbitrators by
 them elected towching the premisses and all other matters depending
 betwene the said parties or any of them Wherevpon we the said
 Arbitrators having hard all the said parties and all there proves
 and allegacons towching the premisses do by these presentes
 arbitrate and award betwene the said parties towching the
 premisses in manner and forme following that is to say first that all
 controuerses accons and demandes whatsoever towching the premisses
 shalbe discontynued and fully determined. **Item** ~~the~~ the said
 arbitrators do award that towching the said counterpace of lead that
 the said George Kitching shall forthwith content pay and deliuer
 To the said Thomas Waddie so many ounces of Sylver or the price
 thereof as the said counterpace weigheth. And also iiij^s iiij^d for
 costs in the said sewt. **Provided** that if the said kitching can or
 shall hereafter make good proof that the said waddie came otherwise
 to the said counterpace, then the same was deliuered to him by the
 said Kitching of intent & purpose that the said Kitching should pay
 vnto him ye said waddy so many ounces of Sylver as the same
 counterpace weyed That then the said waddy vpon suche
 sufficient prove shall redelyver vnto the said Kitchinge so many

ounces of Silver as he shall pay to him for the said counterpace togethers wth the said iiij^s iiij^d costes **Item We** the said Arbitrators do further award that all suche acccons of the case and all other demandes whatsoever as are depending between the said Kitchinge of thone partye And Waddye Peareson & Raylton of thother party shall cease and no further to procead, but be clerelie voide **Item We** the said arbitrators do further awarde that towchinge the said wager supposed to be maid betwene the said John Stocke and the said Kitching that the said Kitchinge shall forthwth pay vnto the said John Stocke the some of iiij^s iiij^d for his said xij^d **Item We** the said arbitrators do further awarde that concerning the said Informacon and suite exhibited by martin dowbiggyns against the said Kitchinge his part of the chardges disbursed by m^r hewicke chamberlane at his going to London about the asseying of certayne plaite that the said Kitching shall forthwth content & pay vnto the said dowbyggins waddy & peareson the some of fyftie shillinges and no more forbycause the said Waddy & Pearson did break certayne of the said Kitching his plaite w^{ch} was good and ought not to have bene broken: And that the said waddy and Pearson shall dischargde the said Kitchinge of all suche chardges as the said hewicke did disburse at London about the asseyinge of the said plaite **Item We** do award that the parties shall pay for drawinge and enrolling this our award the some of iiij^s **In Witnes** whereof to this our Award we the said arbitrators have subscribed our names the xxiiijth of September in the fyve and twentyth yere of the Reigne of our soueraigne lady Elizabeth by the grace of god Quene of England ffrance & Ireland defender of the ffayth &c. vicesimo quinto 1583."

Diary of a Ramble among Conventual Remains in 1893.

BY THE REV. E. GREATOREX, M.A., RECTOR OF CROXDALE.

AFTER spending a few days in London, where I saw, with much pleasure, the excellent restoration of St. Bartholomew the Great, and the rebuilding of the nave of St. Saviour's, or St. Mary Overy, I went to visit my friend Bishop Mitchinson, at Sibstone in Leicestershire, and on Tuesday, April 18th, I accompanied him on his confirmation tour to Syston, from whence I walked to Rothley Temple, one of the Preceptories of the Knights Templars, which passed to the Hospitallers. The mansion on the site of the ancient buildings retains no trace of original work, but is an interesting example of an old country house, which is famous as being the birth-place of Lord Macaulay, and interesting to me from being connected with many early family recollections. The chapel,

however, remains entire, though altered and partly desecrated ; it adjoins the north end of the mansion, projecting considerably towards the east. It is cut in half, the eastern part being still used as a chapel and family burying place. The east window is large, with three-light tracery of Perpendicular character, but of doubtful originality ; on each side there are two First-Pointed windows with trefoiled heads ; those on the north side are blocked. A doorway leads into the chapel under the westernmost window on the south side. South of the altar is a double piscina under a trefoil head ; a broken effigy, and some fragments of mouldings, etc., lie in the chapel. The western half is divided by a floor, the upper part, apparently, used as a laundry. From this part a large arch on the south side connected the chapel with the convent. This is now partly concealed by the modern flooring in the chapel, and by the bedrooms of the house. The west window of the chapel is a single lancet like the others, but with a very wide splay.

April 19. Having slept at Loughborough, I went by train to Albrighton, and walked to the church, which has curious round openings on each side of the belfry windows ; then on to the church at Donington. In the churchyard are some very fine old yews. There is a curious example of a low side window in the chancel ; the lower part of a two-light window appears to have had shutters, and the centre mullion is pierced to receive a bar, two holes being made in the sides, that on the east side being deep enough to set the bar free when pushed back. A pleasant walk brought me to Tong, a most interesting church, the description of which would exceed the limits of this paper. It is rich in sumptuous monuments and original woodwork, and the Golden Chapel, with its fan vaulting, is remarkably fine.

On the west side of the church are the scanty remains of the college buildings. They run east and west in a line with the north wall of the church, and seem to be the entrances and windows to a series of cells. Beginning at the west end the remains are : lancet window with trefoiled head ; doorway with good mouldings ; lower part of window ; doorway with fragments of moulding ; lower part of window ; fragment of doorway ; sill of window ; traces of doorway ; sill of window ; broken remains up to north-west corner of the church ; and there are traces of buildings further west.

The rest of the day was spent in a vain attempt to find White Ladies, and, after wandering about in the neighbourhood of Boscobel, I was fortunate in getting a trap to drive me some three miles to Brewood, passing the site of the Black Ladies, which is now a picturesque, many-gabled manor house.

April 20. Made an early start in a hired trap to White Ladies Cistercian Nunnery, near Boscobel. There are no remains of conventual buildings, but only of the church. It has been a small Transitional building, with transepts. On the north side there are four narrow, round-headed windows in the nave, the transept arch with carved capitals in three orders, and three windows in the choir ; at the east end of the choir north wall there is a curious loop hole-like

opening with wide interior splay. On the south side of the nave there is a good Transitional doorway with carved caps; the wall above the string course is gone; the west end has the base of two Transitional windows. In the fragment of the south transept there is one window. The north transept is gone, and only some traces of plinth exist at the east and south of the choir. A protecting wall has been built on the south and east of the church.* From White Ladies we drove through pretty country to Lapley Alien Priory. A half-timbered house close to the church is said to have been the priory, but it has been modernized, and has no appearance of antiquity. The church has a stately tower between the nave and chancel; there are no transepts or aisles. North of the nave are two square-headed three-light windows, and on the south three two-light windows. In the south wall is a built-up arch, suggesting considerable alterations in the Decorated period. The tower arches are different, the western being round, the eastern pointed. The chancel is long, having no windows to the north. There is no ancient woodwork, but some carving of the seventeenth century. South of the chancel there is one Norman window, a priest's door, three Early English sedilia with detached columns, and a trefoil-headed piscina. There are some tiles and incised slabs remaining *in situ*. The chancel is much inclined to the south.

There are further indications of an earlier church in the north wall, and on the south there is a jamb of a doorway. A blocked arch on the north side of the tower suggests a former transept, and the way in which the tower is buttressed, one buttress blocking a doorway, indicates the existence of an earlier, probably Norman, Cross Church. There are some remains of wall painting in the nave.

From Lapley we drove to Penkridge, where I left the trap. The church (collegiate) is a stately Decorated building, consisting of western tower, nave, and chancel, with later aisles. It is probably unique in having the chancel with narrow aisles. Between the clerestory windows in the nave are statuettes, two of which are wanting on the south side. There are four bays in the nave, and four in the chancel. The choir aisles are entered from the nave aisles by narrow arches. A very fine iron gate of eighteenth century work separates the nave and choir. The church is in good order, and striking in its dignity.

On the north side of the church is a two gabled house which was the deanery. It consists of a frontage with an arched doorway and three plain mullioned windows flanked by two gables, one containing two mullioned windows, the other partly modern.

From Penkridge I went by train to Stafford, where I searched in vain for some traces of the Grey Friary, and, after looking at the

* On a slab in the nave is the following inscription;

" Here lieth the bodie of a friende,
The King did call Dame Joan.
But now she is deceased and gone,
Interred beneath this stone."

beautiful collegiate church, with its octagonal centre tower, I went by train to Leicester, arriving there in a sharp thunderstorm, and was hospitably received by the Vicar of St. Margaret's.

April 21. An early start with Bishop Mitchinson to Market Harboro' and Brixworth, where we examined the church under the guidance of Mr. Holford, the rector. The Saxon tower, with the rude addition to the west, the remains of Roman basilica, and blocked nave arches, and many other points of interest, are too well known to require a detailed account. After a pleasant rest in the rectory



ST. JOHN'S HOSPITAL, NORTHAMPTON.

(From a picture published in 1847.)

garden, we went back to the station, and on to Market Harboro' and Desboro', from whence we walked to Rothwell, where the fine church of the Augustinian nunnery remains as the parish church. It is of the usual parish church type, with western tower, with a peculiar arrangement of stair on the north side, and double windows in the upper stage, nave with aisles partly extending into the choir, and chancel originally Norman, with later additions and enlargements. There are several indications of former external buildings on the south of nave and chancel.

Under the south aisle of the nave is a vault or small crypt containing a large number of human bones arranged in symmetrical order.

There is no record of the time or cause of their deposit. The church is well worth a visit, and a closer examination than what our time would permit. There are remains of wood carving and other noticeable points.

The unroofed Market House, built by Sir Thomas Tresham, is worth seeing. It is rich in Jacobean ornament, consisting of pilasters, cornice, armorial bearings, and inscriptions.

From Desboro' we went to Wellingborough, and on to Oundle up the New Valley, past Irthlingboro' College Church, the tower of which was being rebuilt. At Oundle, we slept at the house of Canon Hopkins, after having been hospitably entertained by the Lay Rector, Mr. Smith.

April 22. After visiting the church at Oundle we went by train to Earl's Barton, the Saxon tower of which is well known. The church is late Decorated, and of no great interest. We then went to Northampton, and visited St. John's Hospital, the chapel of which is a small Perpendicular building, with a good western five-light window and doorway. A building reaching from the south-west corner of the chapel to the street has, at the west end, a small circular window with peculiar tracery, under which is a large blind arch containing a doorway, over which is a mutilated niche. This building, probably the refectory of the hospital, is now cut up into rooms for the inmates. The Collegiate Church of All Saints still retains its tower, and a small vaulted crypt at the eastern end.

April 26. Went to Repton, where I had not been since the excavations were made. The remains of the Augustinian priory consist of the gateway, now leading into the school-yard; the refectory, with its undercrofts and the foundations and bases of columns of the church. These consist of the great tower piers, with a stone screen between the easternmost piers, the nave and choir pillars, with those of chapels north and south of choir, all Early Decorated. The north wall of the nave aisle partly remains, with doorway into the east cloister walk, the conventual buildings having been on the north of the church. In this wall is placed the dislocated entrance to the chapter house. Numerous fragments of Early English and later work, and some good tiles, are built into this wall. Portions of the conventual buildings are found incorporated with the modern school buildings. In the mansion further north is a fine example of ancient brickwork. The precinct walls are extensive and perfect.

The parish church, close by, is remarkable and interesting from its beautifully proportioned spire, and its pre-Conquest chancel and crypt.

April 28. At Burton-on-Trent. The remains of the great Benedictine monastery are very fragmentary. The eighteenth century church stands upon the site of the abbey church, which was ruthlessly destroyed to make room for it, and which seems, from an old print, to have been a massive and extensive pile. The scanty remains are as follow :—Five courses of stone in the west wall of the south transept, and further south the lower parts of chapter house doorway of three rich orders, with foliage in hollows of mouldings ;

next are two arched recesses, all these of Decorated character; then comes a Transitional arch of three orders, round-headed, with the bases and caps of the small columns. In the garden adjoining these remains is what appears to be a sham ruin built out of fragments of doorways and windows. The wall on the south of the Parish Church probably marks the portion of the wall of the south aisle of the nave and its extent towards the west. Two sides of the cloister garth are marked by a wall extending south from the south transept and turning west.

The house now called the abbey, is on the site of the abbot's dwelling. On the north side, now covered with ivy, are two arches in the external wall which mark the end of a vaulted chamber; the spring of one of the ribs remains at the west end. Some scanty remains of the abbey gateway are to be seen at the entrance to the grounds; a buttressed wall to the west of the churchyard was destroyed a few years back. It was in what was called the Friars' walk, which seems to prove that the monks were sometimes called *freres* or friars, as there was never a friary at Burton.

July 10. I went with one of my daughters to spend a week in the Isle of Man, making Douglas our headquarters. The conventual remains on the Island are very scanty, and soon described. At Douglas the nunnery chapel has been restored and retains some ancient features. The chapel is the easternmost portion of a long, narrow thatched building, the western part being a dwelling house. The windows are Early English lancet, and doors to north and south have been made into windows. In the interior are two arched recesses south of the altar, and a so-called Easter sepulchre on the north. High up on the north side are two square-headed windows; on the north of the chapel are modern buildings on the site of the cloisters, which were standing in 1692. South of the chapel are the ruins of a mansion, with a doorway leading into the garden of the house called the Nunnery. Near Douglas is Church Braddon, where there are several well-known fine monumental crosses with rich interlaced work and inscriptions in runes.

July 12. We visited the interesting remains at Peel. The ruins are now connected with the mainland by a causeway. It was owing to the difficulty in crossing the narrow sound that the ancient cathedral was abandoned, and allowed to fall into decay. The church, though small, has all the dignity of a cathedral. It is a cross, with low, massive centre tower, an Early English choir, with rows of lancets north and south, and triple east window. The nave and transepts are rather later. The arches between nave and south aisle were formerly built up, the aisle having been demolished long before the abandonment of the cathedral; the easternmost is still filled up. The exterior has a castellated look, the battlements being carried across the gable of the south transept. Under the choir is a singular crypt, arched with ribs like those of ancient bridges, and very irregularly built, the points of the arches not coinciding. There is a graduated rise of the floor and of the spring of the arches from east to west. The ruins adjoining the cathedral are extensive; the

most interesting among them are a round tower and a chapel (St. Patrick's) with some herring bone masonry in the south wall.

July 13. After seeing the castle at Castletown, which is of considerable interest, we went to Rushen Cistercian Abbey. The remains are difficult to describe, consisting of several detached portions, viz.: a tower to the north, perhaps the entrance; further south a larger tower with built-up arch, and marks of roof and attached wall. West of this tower is a plain barrel vault containing a slab with cross and sword. South of this is a third tower with buildings attached to the west side. The principal building was probably the refectory, and if it is placed, according to the Cistercian custom, north and south from the south cloister, it would place the site of the church in the garden to the north. The hotel is on the site of some of the conventual buildings. A short distance up the little stream is the Monks' Bridge, a picturesque structure of two arches; it, like the abbey, is rudely built of undressed stone.

July 17. Went to Ballabeg station and walked to Bimaken Friary. The chapel is now a barn, and is the eastern half of a long building, the western part being probably domestic, similar in arrangement to the nunnery building at Douglas. It has been much patched, and the arch of the east window remains blocked. On the south side are two narrow slit windows; on the north are a blocked doorway and window with rude Carnarvon heads. The slit windows are protected on the outside by a thin slab projecting about four inches. In the wall adjoining the chapel is a stone with shallow square holes on the face of it. The farm buildings to the south-east are apparently ancient, but altered.

July 20. Left the Isle of Man, and arrived at Sillioth on *July 21.* I stopped at Abbey station to see Holme Cultram Cistercian Abbey. The Parish Church is part of the nave, consisting of six bays of fine Transition work; a difference of design in the columns marks the limit of the Parochial Church. The triforium, clerestory, and aisles are gone, and the nave arches built up. The west doorway is a grand many ordered Transitional arch; a sixteenth century porch is built in front of the west entrance. On the north side of the porch is a rich Decorated niche. Some fine monumental stones are preserved in the porch. There are several traces of ancient buildings to the south of the church, especially in one house with semi-circular projecting window. A repaired house stands on the site of the Abbot's lodging. Leaving by the Abbey Junction station, I went by Whitehaven to St. Bees Benedictine Cell. The Church is cruciform, with massive centre tower, spoilt by a modern top stage and spire. The nave has a fine Early English arcading of six bays, with alternate round and octagonal columns; the clerestory is later, and the aisles modern. The west doorway is Norman, of four orders, with triple lancet above. The north transept is original, with triple lancet at the end, and round-headed windows on the north side. One bay only of the choir is used, the remainder, to the east, being a disused lecture room. Opposite the west doors are a cross and pediment of Irish work, with interlacing, and grotesque animals. After

seeing the church I called on Canon Knowles, who took me into the shut-out part of the choir. It is beautiful Early English, with tall narrow lancets—five on the north side, divided by marble pillars; there are three at the east end, with a small lancet in the gable. On the south side is the ruin of a large Chantry Chapel, the fine fourteenth century arches being built up. I could find no traces of the conventual buildings. After tea in the orchard with Canon Knowles and his family, I went on by train to Sellafield, and walked to Calder Bridge, and put up at the Stanley Arms, where I found two University men staying; and glad I was to get a comfortable bed after my last night's discomfort on the steamer, and a rather fatiguing, as well as interesting day.



ST. BEES CHURCH, FROM THE NORTH.

(From a picture published in 1850.)

July 22. After breakfast I walked to Cald-r Cistercian Abbey, and went carefully over the well cared for ruins, Mr. Thomas Rymer, the owner of the Abbey, came out and courteously gave me some interesting information.

The notes I made on the spot are as follows:

Gatehouse, a plain chamfered arch on north side built up, arch on south side, with plain caps and columns. Buildings are modernized to the east of the gate. The Church: the west doorway is Transitional and has belonged to an earlier building; it is round-headed. On the north side of the nave are five bays; those on the south are gone. A modern house occupies the site of the refectory and other buildings on the south side of the cloister; there are no remains on the west

side. On the east, adjoining the south transept, is the entrance to the Chapter House, with remains of vaulting and lancet trefoiled windows to the chamber above. An effigy of a knight, and numerous fragments of mouldings and carving, are preserved in the Chapter House. The window is large and of the Geometrical period. There is no slype between the transept and chapter house, but on the south side of the latter there is a passage leading from the cloister to the east.

The transepts have had Eastern chapels with double lancets. On the west side the north transept has two rows of lancets, a passage running through the top row. The south transept has on the west side large blind arches panelled two under one with quatre-foils in the heads. The north door to the transept is Transitional, of three orders, with rich moulding. The tower piers are very slender, with lofty arches; the easternmost corbelled, and all four perfect. A part of the triforium of the nave hangs from the south-west tower pier. In the choir the north wall is windowless, but has been decorated with a panelling of slender columns, of which the bases and some of the caps and fillets remain. A copious and clear stream comes rushing down to the Abbey from a small vaulted building some way to the north-east of the church.

Returning to the "Stanley Arms," I hired a trap to drive to Gosforth to see the celebrated cross. It is unique in form and very beautiful. Its height is about 18 feet and diameter about 12 inches.

It is raised upon three shallow steps, and is a plain cylinder for about four feet, then for two or three feet it is covered with interlaced work, and is, for the rest of the height, cut into a diminishing square covered with sculpture of figures, foliage, and interlacing. It is surmounted by an encircled cross with centre bosses. There is the plain base of a cross with a sun-dial in the churchyard, and in the church are some fragments of a cross similar to the large one.

From Gosforth I drove to Seascale station, and went by train to Bootle, from whence I went, with very imperfect directions, over field, hedge, and ditch, to Seaton Hall, where I found a pretty house on the site of the Benedictine nunnery. Very little remains. The east end of the chapel consists of three lancets, the centre one entire with the gable above it. The two outer ones have only the inner half of the top remaining, the sides of the gable being broken off. The caps of the dividing pilasters remain. Part of the south wall remains, covered with ivy; in it are two small square openings, perhaps aumbries. The house is on the site of the conventual buildings to the south, but has no trace of ancient work. A mill and old outbuildings stand by the stream, a little to the north of the chapel. The situation is lovely, and I had a pleasant walk through fields to Bootle, from whence I took the train by Carnforth to Lancaster, where I spent the Sunday, staying at the "County Hotel."

The church at Lancaster was a cell belonging to the nuns of Sion, and formerly Alien. It contains some fine stalls brought from the neighbouring Premonstratensian abbey of Cokersand, of

which nothing remains but the foundations of the church and the chapter house, which is perfect, but spoilt by the raising of the floor by burials.

July 24. Went to Southport and stayed the night.

July 25. By train to Ormskirk. The church is very interesting, being one of the three parish churches in England having two steeples. It has a massive tower, and a smaller tower with spire springing from an octagon, both at the west end. The church is generally Late Perpendicular, with some remarkable remains of the Early Transitional church in the north side of the chancel. There are several fine tombs and late screen work.

Hearing there were some ecclesiastical ruins at Halsall, I hired a trap and drove there, but found nothing but the remains of a Tudor mansion with later additions. The church is good, and has much ancient woodwork in stalls and misereres; it is Decorated, with Perpendicular additions. (Burscough Augustinian priory is in the neighbourhood. I had seen it some years ago. Nothing remains above ground except two of the massive tower piers, being those of the north transept arch. Portions of the choir and transept remain, with one side of an east window in the transept with a small piscina a little to the south of it, and the spring of one of the nave arches hangs from the side of the southernmost pier. Considerable excavations were made a few years back, of which an account is given in the "Transactions of the Historic Society of Lancashire and Cheshire"). In the evening I went on by train to Liverpool, and put up at the "Compton."

July 26. Went through the Mersey tunnel to Birkenhead to see the remains of the Benedictine priory. The ruins, which adjoin the modern church and the parsonage, are in a deplorable condition of neglect. There are fragments of columns marking the west end of the church; the refectory, Early Decorated, is at the west of the cloister; on the north are crypts, with remains of chambers above, and on the east is the chapter house, nearly perfect, Transitional in date; one window is original; the others Perpendicular insertions. It seems to have been the chapel of the priory before the Early English church was built. It adjoins the very shallow transept of the church without an intervening slype. The son of the vicar went with me over the ruins. After returning to Liverpool I went in search of Childwall Abbey, but found nothing but a modern Gothic house, which is a pleasure resort for the Liverpudlians.

July 27. By train to Runcorn and by trap to Norton Augustinian priory or abbey. The modern mansion conceals all ancient features. The entrance is into a modern imitation Transitional vestibule, from which two arches lead into a very fine Transitional crypt of seven bays, four of which are cut off for a cellar. One of the entrance arches is of sumptuous Transitional work of three orders, with clustered columns and rich chevron and other mouldings. The other arch is a modern copy, very well executed. The original one is evidently not *in situ*, for it is placed against a low inner archway. It has probably been removed from the church or chapter house. The house, which is very stately, with some fine pictures and handsome

rooms, encloses part of the priory, which is evidenced by the thickness of the walls. At the north end of the crypt, which was probably under the dormitory, is a passage with Transitional caps and vestiges of spring of vaulting, but which are almost concealed by a modern brick barrel vault. This seems to have led into the cloisters between the crypt and the west end of the church. The position of the church can only be conjectured. Some very fine grave covers, *in situ*, in the grounds seem to mark the position of the north transept. Buck's View does not make the position of the buildings at all plain.

After luncheon with Sir Richard and Lady Brooke, who take great interest in the priory, I returned to Runcorn and went by train to St. Helen's, and drove to Windleshaw Abbey. There is no record of its ever being conventual, and, from its structure, it seems to have been a chapel, perhaps belonging to some neighbouring convent. The ruins consist of a Decorated tower without buttresses, belfry windows of two lights in the four sides, a west window of two lights, doorway, and tower arch. Attached to the tower is the foundation, with part of the north wall of a small church without aisles. The chancel is slightly narrower internally, though of the same width as the nave outside. The whole length is less than 50 feet. A little to the south is a massive socket and part of the base of a cross raised on three steps.

Returning to St. Helen's, I went to Warrington, to see if anything remained of the Austin friary. While looking about I saw a tablet against a modern house which I found marked the site of the friary. This is the inscription:—"Here stood the ancient Austin priory founded in the tenth century. Excavations were made in the year 1886, and the walls and portions of the pavement of the nave and chancel of the church were discovered. This tablet is situated near the site of the west front of the church. The nave extended from this point eastward 89 feet, and had a breadth of 27 feet; the chancel extended 75 feet beyond it, with a breadth of 24 feet. Other remains were found to the north of the nave." While copying this I was accosted by a gentleman, who took me to see a fragment of the friary in a small house close by. He told me that many fragments had been found, and that the bases of the columns of the church were in existence, but buried deep in the ground.

From Warrington I went to Manchester for the night.

July 28. By train to Ripon, and went first to St. Mary Magdalen Hospital. The chapel remains entire, the west end partly blocked by a modern brick house, which conceals a second trefoiled lancet on the north of the central buttress. The external features are: a Pointed south door under Transitional arch, a north doorway blocked (the north side is in a yard and much defiled), windows north and south, lancets and later insertions, the east window Perpendicular, of four lights; parapets and stone spouting. In the interior are: a massive stone altar, a remarkable mosaic pavement, corbels on each side of east window, trefoiled piscina,

and some worm-eaten poppy-headed benches. The chapel requires little to put it into good order, and it was foolish to build the new costly chapel. After going over the Cathedral and crypt, I went to find St. John Baptist Hospital. The old buildings were destroyed in 1869, and nothing remains but a portion of the chapel wall, now part of the churchyard boundary. From St. John's I went to St. Anne's or the Maison Dieu. There are remains of the chapel *circa* 1480, consisting of the chancel arch, an arch in the south-east angle of the nave, Decorated east window, piscina and small window above, a blocked window, corbels on each side of east



ST. BARTHOLOMEW, SMITHFIELD, THE AMBULATORY ROUND THE APSE,
BEFORE THE RESTORATION.

window, and a massive altar slab. The original buildings of the Hospital were destroyed in 1869. From Ripon I returned by Thirsk to Croxdale.

September 11. I went again to London and visited the three interesting churches: St. Bartholomew the Great, St. Helen's, and St. Mary Overy; at the latter I met with the clerk of the works, who kindly showed me over the new nave. The bays are built on the old lines, and from the slight irregularity, the arches have all the appearance of ancient work. Adding to the ancient look, some old features, which were found when pulling down the modern nave, are incorporated into the new work; these are a Transition doorway

from the north aisle into the east cloister, part of the wall arcading at the west end, and entrance into monastic buildings from north aisle. In the beautiful Lady Chapel there is, against one of the columns, a card bearing a curious record, which, I think, is worthy of a place here :

"To the R^t Rev. Father in God Walter L^d Bis^p of Winton, wee the Ch W and Vestrymen of the Par of S^t S in S^k doe hereby certifie to your worshipp that it is and alwayes has been the ancient and usual manner observed and agreed on by us and our predecessors in seating the P^s in the C^h that the Ch W. for the tyme being with six or eight other ancients should seate the Par there, and we further certifie to your worshipp that the pew wherein one Mrs. Wen settis and ptends (*sic*) to be placed in is and alwayes has been a pew for women of a farr better rank and quality than shee.

"Subscribed the 3^d July 1629.

"Touching the Parish Clerk and Sexton all is well only our clerk doth sometimes to ease our Minister, read prayers, church women, christen, bury, and marry, being allowed so to do.

"Dec^r 9, 1634."

The restorations of S. Helen's and S. Bartholomew's have been very well carried out. At the latter church it is hoped that the Perpendicular Lady Chapel will be restored. Of the nave nothing remains but a portion of the south wall of the aisle, and the west door of the south aisle, showing that the church had a stately west front with three entrances.

September 18. Having spent Sunday at Maidenhead, I went to see what was left of Burnham Augustinian Abbey. The remains are fragmentary and cover a good deal of ground, much represents the ruins of a subsequent mansion constructed out of the conventual buildings. The church, which has quite disappeared, seems to have been south of the cloister, the extent of which is now a farm-yard. On the east side of it is the entrance to the chapter house, which is lighted by three lancets to the east. A building south of this seems to be subsequent to the dissolution. To the north are considerable remains, with arches and a fireplace, in the wall of what was probably the refectory. Having a very short time to spare, it was impossible to make anything very definite out of such fragmentary and dislocated ruins.

After my visit to London I went to Kidderminster, and, in company with a nephew, Mr. Chaytor, I went for a short "abbey hunt" in the neighbourhood of Shrewsbury.

September 25. To Shrewsbury. We went first to the Benedictine abbey. The east end is modern from the eastern tower arch, and the transepts are shortened. The nave is very fine; the two western bays are fourteenth century work, the others Norman. The windows of the clerestory are carried into the western tower, giving it the appearance of having been placed upon the western end of the Norman nave. The west window is large, and fills the whole width of the tower. The monastic remains are very inconsiderable; much was destroyed

by the railway in 1865. A part of the infirmary and chapel remains south-west of the church, other remains were destroyed in 1840, when a new road was made across the site of the cloister. One interesting fragment has been spared. The refectory pulpit stands *in situ*. It is an octagon, which forms two oriels of three openings, one a window looking south, the other forming the reading pulpit of the refectory; the other two sides were in the wall. The interior is vaulted, having a central boss with a sculpture of the crucifixion. The lower part of the three inner arches are panelled and filled with figures.

The collegiate church of St. Mary is a fine example of all medieval styles, from Transitional to Perpendicular. It is transeptal, and seems originally to have had a central tower. The remains of St. Chad's collegiate church, which was wrecked by the fall of the great tower in 1788, are in a very sad state of neglect. The portion which is roofed is a large chapel which filled the angle between the choir and south transept, from which it was respectively separated by two wide semi-circular arches. The east and south sides have each two windows of late date, and there is a good oak panelled roof. A newel stair remains, at the south-west corner. Adjoining this stair are some slight remains of the Early English clerestory. On the north wall, which was the south side of the choir, are traces of a lancet window, and clustered shafts running up to the roof. The ground in and about the chapel seems to have been raised some 10 or 12 feet, for to the north is an excavation about that depth below the present level, with the bases of columns alternately octagonal and round, which probably were those of the chapter house. A short passage runs east from this, and a rude arch is in the south-west corner of the excavation.

Of the friaries a very short description will suffice. What remains of the Grey Friars is converted into dwellings. It is probably the refectory, and has three windows, one Decorated, of three lights, on the south side, and on the north a doorway and two windows, one of three lights and one square-headed. A building to the north seems to be on the old foundations. Of the Austin friary there is nothing but the gables and a part of the wall of a building lying north and south, in which are an arched doorway and some plain openings with Carnarvon heads.

In the afternoon we drove to Battlefield and Haughmond. The collegiate church of Battlefield is a stately aisleless building, formerly divided by a rood screen, traces of the entrance to which exist in the south wall. The windows in the eastern part are Decorated, those in the nave Perpendicular. The tower is pinnacled, and connected with the church by an unusually small arch. In the choir is preserved a curious example of the Pieta, carved out of a block of oak. Over the east window is a statue of Henry IV., the founder. A modern ornamental parapet and a vestry have been recently added. Previous to 1861 the church was in a very dilapidated state.

At Haughmond, Austin Canons, we found remains of great interest; a full description of them would require a separate paper. The

church has disappeared, except a few fragments at the west end, viz., a beautiful Transitional doorway from the west cloister into the church. It is of three orders, and has canopied figures introduced between the shafts, which seem to have been carved out of the original stones, as they are, as it were, built up of courses corresponding with those of the wall. The chapter house has three fine Transitional openings, with statues introduced in the same manner. The chapter house has been altered to suit the requirements of the mansion, which was formed out of the conventual buildings, and of which many traces are to be found elsewhere. In the west cloister is a recessed window with seats, and the lavatory. On the south is the refectory, with part of a fine Perpendicular window to the west; and further south is the infirmary, with a gable containing a Perpendicular window, and flanked by turrets with conical caps. Between the refectory and infirmary are the kitchen and larders. To the east are remains of the dormitory and abbot's lodgings.

September 26. By train to Pontesbury. Of the collegiate church the chancel only remains. The east window is a large one of five lights, with plain interlacing tracery. There are three two-light windows, north and south, of the same style; under the middle one on the south side is a priest's door. On the south of the altar is a trefoil-headed piscina, and on the north an aumbry. There is some good seventeenth century panelling, etc. The font is a plain round Norman one.

From Pontesbury had a long but pleasant walk past Westbury station to Alberbury. The church there has a sturdy saddle-back tower and a large chantry chapel in the south, and has such a conventual look that we supposed it to be the Alien priory church; on enquiry we found that the priory was more than a mile distant. On reaching the place we found a farm-house, one side of which was buttressed. There are two bays of Early English vaulting in the interior, and a doorway at the end of the buttressed wall. There are no traces of a church. We returned to Westbury by a different route, and so to Shrewsbury.

September 27. By an early train to Wenlock, where we hired a trap to drive to Church Preen. We stopped to look at the church at Hughley, which has a fine rood screen, some ancient tiles and glass, and other interesting features. Church Preen is very prettily situated, and the little priory church very curious. It was a small cell to the great Cluniac Priory of Wenlock. The church is a long narrow building about 70 ft. by 12 ft., plain Early English throughout; east window, three equal lancets under a flat arch; four lancets on the north side, a low side window under the third from the east. The shuttered part is divided from the window above by a transome, and on each side there is a seat cut out of the splay. (This feature I have never seen, except in a small Early English church at Hayles, where the seats are on each side of a priest's door). There are three lancets on the south, a door now built up, which communicated with the convent to which the chapel joined, and a modern doorway near the west end. There is a trefoil-headed piscina with drain, a single

sedile, and corner brackets on each side of the east window. On the south is a large modern mansion, to make room for which the conventual remains were, only a few years ago, ruthlessly swept away.

Returning to Wenlock we went over the beautiful ruins of the Priory, a full description of which would be too long for this paper. There are two very remarkable features which must be mentioned; one, the vaulted structure on the west side of both transepts, and the vaulted chamber over the west end of the south nave aisle.

This finishes my Ramble for 1893, with the exception of a day in York, where I saw, for the first time, the church of the old Priory of the Holy Trinity, which retains the fine Transitional arches of the nave, and one bay of the triforium and clerestory on the south face of the tower (which seems to have been built out of old materials), and remains of the piers of the centre tower. A modern chancel has been added of the worst kind.

Fragments from the Binding of an Old Book, containing portions of a Life of St. Modwenna.

BY THE HON. MRS. BULKELEY-OWEN.

THE book entitled *Homiliarum Iudoci Clichovei*, published at Cologne A.D. 1541, from the binding of which we recovered some verses, which were printed in the October, 1893, number of the *Reliquary*, also contains portions of the life of St. Modwenna, which are said by the British Museum authorities to be unique, and were probably printed by Wynkyn de Worde.

She was the daughter of Mochta, Prince of the great sept of the Conalls of Conail Murthemhni. He ruled an extensive territory, stretching from Iveagh to the neighbourhood of Armagh.

At Faugher, the native place of St. Bridget, thence called "Fochard Brighde," S. Modwenna built a nunnery A.D. 638. This is probably "Bryge Abbey" mentioned in the fragment of her life.

I have not been able to identify "Kynge Barre" nor "Saynt Hardulche."

We are told that she built a church dedicated to St. Michael on the rock of Edinburgh, and that she founded an Abbey at Killnicase, in Galloway, and one at Scealcliff or Seal's Cliff at St. Andrew's Isle (Ardrossan near Saltcoats). There seems to be some confusion in the mind of the writer between the foundation at Ardrossan and that of Burton Abbey in the Valley of the Trent.

I cannot say if Burton is "a place called Bredon." There is no doubt that Modwenna founded an abbey at Burton, of which she became the patron saint, as she was passing through England on a pilgrimage to Rome.

She appears to have been much venerated in Staffordshire, for we read of Richard Littleton building a chapel, about 1480, at Pillaton, which he dedicated to her.

The "Manor of Pylatenhale" passed to Richard Littleton by his marriage with Alice de Winnesbury in 1478; it formerly belonged to the monastery of Burton-on-Trent.

A window representing St. Modwenna existed at Pillaton as late as 1789.

She died at Llanfortin. Camden tells us she was buried in the monastery of Burton-on-Trent, and that her "sanctity was renowned in these parts." He gives the following translation of the Latin epitaph on her tomb :

"Ireland gave Modwen birth, England a grave,
As Scotland death, and God her soul shall save;
The first land life, the second death did give,
The third in earth her earthly part receive.
Lanfortin takes whom Connel's country owns,
And happy Burton holds the virgin's bones."

AUTHORITIES.

(1) Baring Gould's *Lives of the Saints*. Vol. July. *A Life*, by Concubran, an Irish writer of the thirteenth and fourteenth centuries.

(2) *The Antiquary*. Vol. for 1891, p. 253. "Pillaton Hall."

(3) Camden's *Britannia*. Vol. iii., p. 601, and vol. ii., p. 377.

"ST. MODWEN.

"Whiche I desired. And I toke thereof with m—
no respect to your comaundement. Lo where t—
ioyne me madame what penaunce ye wyll I
fulfyl it. To whome th abbesse answered meke—
go agayne doughter, and ley them in the same pl—
as you had them, and come agayne to us. And—
had so done, the water decreased and was small—
myght passe ouer, shewynge to euery man the—
confession. ¶ How clothes came by myracle.

¶ On a tyme Modwen came to Bryge abbey—
she pceyued was scarcenesse of clothes among—
and there was specyally xii of them y^e used to—
tyme in the cold northerne wynde whan other—
whome Modwen had cōpassyon consydrynge—
payne, made her prayer to God. And in ye morninge—
were found xii clothes for euery syster one,—
theyr beddes, as meet as they had be made p—
the same intete. Whan ye systers se these clothes—
grete maruell and wold not receyue them, they v—
whens they came, but at Modwen's comande—
toke them and put them on. ¶ On a tyme Modwen—
a poore man's house named Denysshe, this m—
che to lodgee poor mē and pylgryms and gyue the—
had, he had but one calfe and y^e he kylde for Modwen—

per, he had also but a lytell ale in a vessell and as
 Modwen blessed ye vessell, tha all ye were there—
 fyll, and yet the ale was neuerthesse but eu—
 ed in lyke quantyte. And the calfe that was—
 founde the nexte daye goynge w^t the dame. ¶

daye after that Modwe departed thens, it fo—
 kynge Barre came that way. Than Denysshe—
 grete trust in God and in the grete myracles of—
 —ydue of the mete and drinke y^t remayned after
 —ffysed theym all two dayes and two nyghtes. A—
 —s thyng. The mete increased, and the ale co
 —but as faste as they ete and dranke it euer en
 —the kynge perceyued this, he and all hys co
 —ed God and this holy vyrgyne, and soo depar—
 —nte on theyr iourney.
 —owe vessels were fylled with whete.
 —ne modwennes abbey was at so grete nede of
 —ynke that the systeres were all moost in poyne
 —default of fode. Wha Modwen perceyued this
 —the voyde vesseles that were in the mo
 —set togyther, than she wente into her oratory
 —d there all a daye & a nyght in prayer, &
 —day folowyng all y^e vessels were founde full
 —ete. ¶ Hou the Angels came to modwen.
 Modwen had done many myracles in Irland
 —the Kynge of Scotlant Conagall her cosyn,
 —e made manye abbeys & churches. One at
 —another at Endeburgh on the top of a hyll
 —r of saynte mychaell. In Gallwey she made
 —In these place she used to were heer nexte to
 —y, to lye upo y^e harde stone. With cold, thyrst,
 —with wakyng, & other gret payne she pu
 —body. She made a gret abbey at Lonfortyn,
 —as a well wherein she used to stande up to the
 —Dauyd psalter whan her systers were a slepe.
 —Manye times holy aungels comynge to her &
 —r as one frende wyll do another.

Howe angelles came not & why.
 —ght Modwen perceyued y^t the angels ca
 —er as they were wonte to do wherfore she was
 nat y^t nyght as they dyde on other nyghtes. On t—
 day said to her systers, wel beloved doughters th—
 came not to us oure holy gostes whiche were w—
 to bere up our prayers to god, & presente theym be—
 his trone. For I perceyued this nyght in tyme o—
 y^t our prayres went no hyer than y^e house rose, &—
 I peceyue y^t these holy angels are displeyd with—
 us for some synne, y^t we are gylt in.

Therefore let us—

our conscyence wel, & yf there be any synne hyd th—
us clense it thurgh confessyon & penaunce y^e we m—
the holye angeles to come to us agayne. When she
had sayd this, one of her systers fel downe at her—
wepyng sayde, Madame I knowledge myselfe—
god and you of my trespas, whan I came to this—
gyon I brought with me a payre of shoes y^t a yo—
gaue me which I loued contrary to goddes lawe,—
them not to hym agayne but kepte them to my—
propyrtary, & this nyght at matys I dyde the on—
for colde. I am she that haue syned, for me the ho—
haue wdrawe fro this place. Than thabbesse—
mighty God haue mercy on the my doughter & fo—
thy trespas, & anon she comaunded them to be cast—
ter & on ye nexte day she sayd to her systers. Bless—
my doughters for he hath forgyuen us our offe—
sent his holy angels agayne to us in this nyght—
present our prayers before his hye trone.

¶ Howe Modwen wente thrise to Rome

¶ This holy vyrgyn went thrise to Rome barf—
syte y^e holy places, wernyng heer next to her nak—
And wha she retourned fro Rome she came to Eng—
a place on y^e south syde of Scaleclyffe hyll called—
hyll & there she bylded a churche in the morshy—
—ter of Trent. There she bylded a chappell in the
—of saynt Andrewe, & therefore y^e sayd ylande is
—dronsey at this day, y^t is to saye Andrewes yle.
—e lyued vij yeres reclused as an ancesse.

—two maydens were saued fro drownynge.
—tyme dwelled an holy heremyte, whose name
—rdulche in a place called Bredon. He herde tell
—wens holy lyuyng & went oft to her & bare
—s of holy sayntes lyues. On a daye this holy ma
—is boke at home, & therefore she made grete
—d sayd. Father why bringest not thou thy booke
—as thou were wonte do do. Madame he sayde I
—rgote, that tyme saynt Hardulche had a celle in
—yffe a lytell frome trente. Than she sent two of
—dens in a bote to his hermytage to fetche y^e boke
—these two virgyns came to a place named Le
—se a grete tempeste & ouertourned the bote, &
—maydens into the water, & there they laye
—ote on them, in the botome of the water. Whan
—& the heremyte had longe taryed the comynge
—o vyrgyns. They went bothe to theyr prayers
—ge almyghty god to shewe them what was be
—these two maydens. Than they arose from pray

—ed towarde the water, & there was a fayre
 —n the myddes of the water. The water was de
 —maruelously a sondre in two partes, & stode sted
 —bothe sydes as a ston walle. And therein entred y°
 —e & Modwen, & wente so tyll they come to y° place
 —the bote lay, & there the bote lay dry & the bo
 —warde & they myght go dry all aboute it, & y°
 —de ouer them on euery syde. Than the heremyte
 —handes & wolde haue lyfte up the bote, but

Notes on some Objects in the Art Collection in the Free Library at Belfast.

BY D. ALLEYNE WALTER.

AMONG the many objects of interest in the Art Collection of the Belfast Free Library, there are some pieces which have been selected as specially worthy of notice, and which are illustrated and briefly described in the succeeding notes.

No. 1. This is a very beautiful processional cross. It is labelled "Byzantine Cross, copper-gilt with 8 enamels. Rhenish. Purchased 1893—£25 os. od." It will be seen from the illustration that each of the three upper limbs of the cross is foliated, and terminates in a sort of fleur-de-lys. In the centre, on the front side of the cross, is a figure of our Lord crucified, with St. Mary and St. John on either side in the fleur-de-lys terminals of the side arms. These figures are in full relief; St. Mary and St. John stand on pedestals. In the uppermost terminal there is an angel descending and in the act of censuring. On each arm of the cross (those on the side arms being about the middle of the arms) are spaces for enamels; two only, however, of these enamels remain. One of them is on the left arm with a standing angel, and the other on the upper arm with some indistinct lettering, apparently **G. N. O.** Both are on a blue ground.

In the centre of the cross, and forming on the front a nimbus to the head of our Lord, is a square with an incised cross. The ground of the arms of the cross is ornamented with elegant engraved foliage.

The back of the cross has the evangelistic symbols at the terminals, and the stem and side arms are ornamented with the same foliage as on the front. There are two standing figures on a blue enamel ground in a similar position to the enamels originally on the front, and on the upper arm "on a ground of blue enamel" are the letters **persi**. The square in the centre has an engraved figure of our Lord seated in majesty, with His right hand raised in benediction, and in the left holding an orb and cross (or to describe it in more technical terms), a mound surmounted by a cross pattée.

On either side of the figure are eight stars, the whole being on a ground of blue enamel. The knot is bulb shaped, and is divided into a double series of panels, circular at the top and bottom, and adorned with elegant incised designs. The stem is enriched with a lozenge-shaped device.



MEDIEVAL CROSS, BELFAST MUSEUM.

The cross is about two feet four inches in height, and is in two parts, the cross itself being loose and inserted in the knot, having been originally intended, perhaps, for use both on an altar, and for procession, as was frequently the custom.

Nos. 2 and 3. These are not labelled, and are electrotypes of a beautiful early chalice and paten said to be in the Musée de Louvre at Paris, and to be of Spanish workmanship.

The chalice has a bowl hemispherical in outline, a thick round stem, and a round foot. The splay or spread of the foot begins from the knot, which is adorned with foliage, and with facets bearing the four evangelistic symbols. Round the spread of the base is an inscription with some abbreviations, etc., which cannot be accurately represented in type :

+ PELAGIUS : ABBAS ME : FECIT : ADHONOREM : SCI JACOBI : APL'.

(Each of the c's is a square shaped letter, the A and D of AD are run together, and there is a contraction mark in the L of APL.)



MEDIEVAL CROSS, BELFAST MUSEUM.

The chalice is parcel-gilt, the gilded portion being the knot, the band carrying the inscription, the moulding round the base and the outer border of the rim. The dimensions are : Height, $5\frac{1}{2}$ inches ; diameter of the bowl, $3\frac{1}{2}$ inches ; depth, $2\frac{1}{2}$ inches ; and the diameter of the base, 4 inches.

The paten is also parcel gilt ; it has an octofoil depression, and the Holy Lamb as a central device. The spandrels are plainly ornamented with a hatched cross pattern, and round the rim is an



CHALICE AND PATEN.

inscription of the same character as the legend on the chalice, as follows :

+ CARNEM : QVM : GVSTAS : NON : ADTERIT : VLLA : VETVSTAS :
PERPEVVS : CIBVS : ET : REGAST : HOC : REVSAMEN.

The gilt portions are : The central device, the spandrels, and the band carrying the legend.

The diameter of the paten is $5\frac{1}{4}$ inches.

No. 4.—An incense boat said to be from the Church of St. Ursula at Salzburg ; lent by the Rev. W. S. Darley.



INCENSE BOAT (SHOWING THE LID OPEN).

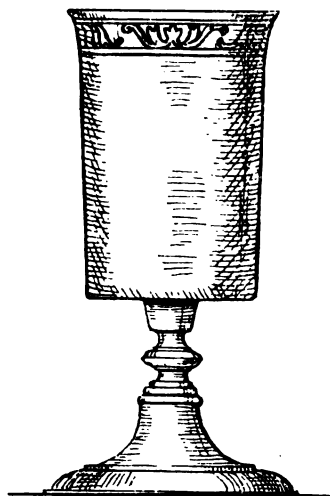
The metal of which this elegant little piece is made appears to be bronze, the work is *repoussé*, with the lids and base punched. The stem is of baluster form, and the base circular. The height is about six inches. The ornament beneath the rim of the boat appears to be composed of minute angels. It evidently is of late date. The illustration shows the lid opened.

No. 5.—This is a pewter cup wrongly described as an “ancient Capucin chalice.” It was brought from Salzburg by the Rev. W. S. Darley.

The cup has a very deep bowl squared at the bottom, and standing

on a baluster stem and circular base, with a band of incised ornament just below the rim enclosed by two lines. The whole is very similar to an ordinary English post-Reformation communion cup. The height of this cup is $6\frac{1}{4}$ inches; diameter of bowl, 3 inches; diameter of base, $3\frac{1}{2}$ inches; depth, 4 inches.

It is impossible to believe that this vessel was ever used as any sort of chalice at mass. If, as seems probable, it is of foreign origin, it is certainly a secular cup, but it looks so much like an English (or perhaps a Scotch) communion cup that there can be no doubt that, whatever it originally was, it was not a Roman Catholic chalice, and is wrongly described as such.



CUP.

No. 6.—A pewter jug of graceful form. It is from the collection of the Rev. W. S. Darley. This little vessel reminds one of the antique vases, and is a form worthy of imitation in a better metal. Its height is $5\frac{1}{4}$ inches.

Some other objects which seem worthy of notice are—

No. 7.—A copper gilt and rock crystal Reliquary richly enamelled, the design of which is an angel standing with wings enamelled in different colours, and having on the head a crystal for the reception of the relic. It is labelled Rhenish Byzantine. The height is $9\frac{1}{2}$ inches.

No. 8.—Two very graceful heads of Croziers, jewelled, from the originals in the Louvre. The subject contained within the whorl is the Annunciation of the Blessed Virgin Mary in both cases. The date of the work is the thirteenth century.

No. 9.—Two plaques with sitting figures of SS. Mathew and James holding books.

No. 10.—The Ciborium of Alpias, from the original in the Louvre. This is a very rich and beautiful example of English work of the thirteenth century. It is of copper gilt, and profusely enamelled and jewelled. The general form is globular, and is covered with a trellised pattern, having jewels at the intersections; busts of apostles and angels on blue enamelled grounds fill up the spaces between. It stands on a base of truncated cone form, with ornament in high relief, and scroll work with birds and figures. The button of the cover is jewelled. The height of this interesting work is $11\frac{1}{2}$ inches.

No. 11.—The Jamnitzer Cup. This most graceful vessel is of the lobed form, with *repoussé* ornaments and figures. The stem is of baluster shape, and the foot lobed. This, though a secular cup, is too valuable to be passed over without notice.

No. 12.—The later examples comprise a chalice and cover of very peculiar form, the bowl being very broad and shallow. It has a cover with a ring handle. It was formerly the property of the Ordre du Saint Esprit, and the original is in the Louvre. The stem is baluster shaped, and there are several shields of arms on the cover. Round the cover is the egg and tongue ornament, and round the base the anthemion. The height is $9\frac{1}{2}$ inches. Diameter, 6 inches. It is of the sixteenth century.

No. 13.—There are two fine standing cups belonging to Trinity College, Dublin, one the gift of Wm. Pallisor, and the other given by Wm. Duncombe.*

All these latter pieces are, however, electrototype copies, and not the originals.

A Court Roll of the Manor of Towcester, 1510-11.

THE following court roll, which has been transcribed from the original parchment in the Editor's possession, gives a good idea of the sort of local information which may be obtained from these and similar records of the past. They have been very much overlooked, although the information, as well as the names they contain, is often of great value to the student of local history. It is partly with a view to calling attention to them that this example is given here. It should be added that the contractions, which are few and unimportant, have been expanded.

* Of the Feversham family.

Towcettur

The Estreytes of the lete holden ther' the mondaye next after the ffeaste of Saynte Gregory in the xxvij yere of the reigne of oure sou'aigne lorde Kyng henry the viij th /. Imprimis of John percyvalle milner for exces tolle takyng at the Churche milnes	iiij ^s iiij ^d
Of the same John percyvall for excess tollyng at the north mylne	xx ^d vj ^d
Of mastres Jane Davy for lack of mendyng Coventre Waye	vj ^d
Of Robert Richardson for default of mendyng the same Waye	vj ^d
Of the Towneschip of Towcett ^r in defaulte for the Waye beyond the Crosse at the parke lane	iiij ^d
Of Kyrbyes wyff for scoldyng w ^t hyr neybour	ij ^d
Thom's Wely for noying the high waye with muck	ij ^d
Of Whelys Wyf for scoldyng with hyr neybour	ij ^d
Of Raff Dyckynson for makyng a fraye vppon elizabeth dalby	vj ^d
Of miles Cummyng for making a fray vppon John Sixton tayler	vj ^d
John percyvall for makyng a fray on William Colsyll bacar	viiij ^d
John bryce the youngere for makyng a fraye on Jone Rogers	ij ^d
John Wright al' Sleymaker for makyng a fray on Kyrbys wyfe	iiij ^d
Emme Wright his wif for scoldyng & disturbyng hyr neybour	ij ^d
The priour of luffeld for lack of aparance at the lete	iiij ^d
John Collyer for lack of apparannce at the lete	ij ^d
Thom's margettes for exces sellyng of fleshe	ij ^d
William Goodgarne for the lyke defaulte	ij ^d
Nicholas margettes for the same	ij ^d
William Turner for the same	ij ^d
John a Wood for the same	ij ^d
Thom's Wakefeld for the same	ij ^d
Mathewe plummer for the same	ij ^d
John heyre for the same	ij ^d
Thom's hertford of Syresh ^m for the same	ij ^d
Thom's garlond of brackley	ij ^d
John bocher of brackley	ij ^d
Robert Elyat of blackysley for the same	ij ^d
William Cuderby for exces sellyng of ffyshe	ij ^d
Barnard Shutilwood for the same	ij ^d
John glassingbery for the same	ij ^d
John hatter for the same	ij ^d
hugh almayne for the same	ij ^d
James astwyk for the same	ij ^d
John Cater for the same	ij ^d
Thom's feldyng for the same	ij ^d
mastres Jane davy for lack of callyng the ale Tastars	iiij ^d
Jone Awood for the same defaulte	ij ^d
Clemens Blackamour for the same	ij ^d
Stacy percyvall for the same	ij ^d

Elizabeth goodman for the same	ij ^d
Jone pynckard for the same	ij ^d
Jone barnard for the same	ij ^d
Alys Kyng for the same	ij ^d
Agnes Capurne for the same	ij ^d
Jone hatter for the same	ij ^d
John Rookes Bacar for brekyng the assize of bred oft' tymes	iiij ^d
Robert downall gent for the lyke defalte	xij ^d
Smythis wif of Northt' widowe for the same	iiij ^d
.....(<i>sic</i>) Rawson for the same	iiij ^d
John plommer for the same	iiij ^d
Edward plommer* of the grene Tree for the same	iiij ^d
Jone pynckard for vnlawfull ale makyng	iiij ^d
Robert moxson with ij of his seruants for cutting the lordes quick wood in dockelhay	ij ^d
Jamys Ketill for the same	ij ^d
Thomas Taylour for the same	ij ^d
Thom's ffoux for the same	ij ^d
Sannders the glover for the same	ij ^d
Jone Whely for cutting the lordes quick thornes in dockwelhay	ij ^d
Elizabeth dalby for the same	ij ^d
Jamys Kettill for breakyng the lordes cops hedge & caryeng awaye the wood to his owne vse	ij ^d
Jone wely for the same defaulte	ij ^d
Agnes Cooke seruant for the same defaulte	ij ^d
Thom's lawe for brekyng the lordes moundest† & puttyng his catayll into the lordes woodes without lycence	iiij ^d
William Stuttysbery seruant to Thom's Stutisbery for y ^e lyke defalte	iiij ^d
Thom's Whittriche for cuttyng the lordes quyck wood at dockwelhay	ij ^d
William lawe for the same	ij ^d
Thom's byrte for the same	ij ^d
William Bedam for the same	ij ^d
Thom's lawe for the same	ij ^d
John Kyslyngbery the elder husbondman for trespassing with his Catailles in dyuerse mennys Commons	vj ^d
Elizabeth Goodman for the same defaulte	ij ^d
Thomas davers for the same	ij ^d
William bedam for the same	ij ^d
John Goodman for cuttyng the lordes quick wood at buck- nell and carieng yt Awaye	iiij ^d
Robert dyker for the same	iiij ^d
Edward milner for the same	iiij ^d
Richard Trey for the same	iiij ^d
.....Swayne for the same	iiij ^d
John Goodman for brekyng the lordes copis hedge and putting his Catailles into the lordes wood	xij ^d

* This name has been crossed out.

† *i.e.* Fences.

Gregory fleckney for breakyng the lordes copis hedge and puttyng his Catailles into the lordes wood & makyng a pound breche	xx ^d
George dauinport for makyng iiij pound breyches & for lettyn Richard lawe the towne heywarden executyng his office	iiij ^s iiij ^d
The same George dauinport for breakyng the Kinges peace & makyng a fray vppon John Symkyns	xij ^d
The same George for makyng a fraye of Thom's collys with his sworde	viiij ^d
The same George for an other fraye mad of thom's collys	iiij ^d
Walter Crowde for keypyng evill rule	vj ^d
Thom's Tebbly for makyng a fraye vppon Thom's collys	iiij ^d
The same Thom's Tebbly for makyng a fraye of Thos Sheppard	iiij ^d
William Weste bacar for brekyng of bred	ij ^d
John hall for the same defalte	ij ^d
Agnes Weste bruer for brekyng thassise of ale	ij ^d
challys wyf for the same	ij ^d
Jone Crowde for the same	ij ^d
George dauinport in default for lack of tastyng whereby he Anoyeth his neybour	ij ^d
Sannders the glover for anoyng the water at y ^e gret bridge with the Reffuce of his Shepe skynnys	iiij ^d
henry Chapman for makyng a fraye vppod Thom's heyryk	vj ^d
ffines of Brewers	
Of mastres Davy bruer for hyr ffyne	xx ^d
Jone Shittilwood for hyr fyne	xx ^d
Clemens Blackamo ^r for the same	viiij ^d
Elizabeth Goodman for the same	xx ^d
Tacy percyvall for the same	xx ^d
Alice Kyslyngbery for the same	xx ^d
Jone pyncard for the same	xx ^d
Jone a wood for the same	viiij ^d
Alice Burnam for the same	viiij ^d
<i>plus in dorso.</i>	
[on the back of the roll]	
Agnes Capurne for hyr ffyne	xx ^d
Alys Kyng for hyr ffyne	xx ^d
.....hatter for hyr ffyne	xx ^d
ffynes of Typlers.*	
Cicile Akelond for hyr fyne	viiij ^d
.....Story for hyr fyne	viiij ^d
Agnes malen for hyr fyne	viiij ^d
Helen bull for hyr ffyne	viiij ^d
Agnes Cooke for hyr ffyne	viiij ^d
Elizabeth Symkyns for hyr fyne	viiij ^d

* i.e., Ale House keepers.

ffynes of ffreshutars.

Alexaundre Culpepper for his ffyne	xij ^d
Of m' pygott for the same	xij ^d
John Rookes for the same	xij ^d
henry maior for the same	xij ^d
William Knyght for the same	xij ^d
Thomas Sheppard for the same	xij ^d
John Torssheld for the same	xij ^d
John Symkyns for the same	xij ^d
Robert grendon for the same	xij ^d
fflorys Clerke for the same	xij ^d
Thom*s Carswell for the same	xij ^d
John Wynckilles for the same	xij ^d
Nicholas lawe for the same	xij ^d
Thom*s boughten for the same	xij ^d
Julyan Cowper for the same	xij ^d
John hatter for the same	xij ^d
Thom*s ffarman for the same	xij ^d
The heyres of Bennett Davy	xij ^d
Thom*s Stuttysbery for the same	xij ^d
Thom*s Jones for the same	xij ^d

Miscellanea.

Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

Additional Notes on Skara Cathedral.

SKARA Cathedral, as was previously said, possesses few pieces of ancient furniture, or objects of interest, but among the plate belonging to the cathedral are some notable articles, which it will not be amiss to mention briefly. These articles include a chalice and paten inscribed "*H. D. Jacobi de Koczko 1545,*" which are thought to have been brought as spoils of war from Poland; another chalice and paten of solid gold were the gift of A. Hästhufvud, Governor of Riga in the seventeenth century. This chalice has sixty diamonds set in it, and weighs about twenty ounces.

The cathedral also possesses four bells, the "Storklocka" or Great Bell, hanging in the north tower, was cast at Skara in 1725, by a founder, Eric Näsman by name, from the metal of an older bell cast at Stockholm in 1635, and which was given to the cathedral by Queen Christina. It fell to the ground in the fire of 1719, and was broken in three pieces. The other bells are called the "Sondagslocka" (Sunday Bell) which was cast by N. Billsten at Skara, in 1785; the

Onsdagklocka (Wednesday Bell); and the "Bon," or "Lillklocka" (Prayer, or Little Bell), both of which were cast at Skara, in 1727, by Eric Näsman.

There are no monuments to any of the Catholic bishops of the see. The Lutheran bishops who are buried in the cathedral are: John Westrogothus, 1602; Paul Pauli, 1617; Sven Svenonis, 1639; John Wexonius, 1651; Olave Fristadius, 1654; John Christopher Kempe, 1673; and Andrew Omoenius, 1684. None of them, however, have any memorials of importance. Since the seventeenth century several of the bishops have been buried at the monastic church of Varnhem, not far from Skara. Among the bishops buried at Varnhem is Dr. Jesper Svedberg (bishop from 1702-1735), the father of the celebrated Emmanuel Swedenborg. Bishop Svedberg received a patent of nobility in 1719, when the family name (but not that of the bishop himself) was changed from Svedberg to Swedenborg.

The chapter of Skara before the Reformation appears to have been composed of a college of secular canons, under a dean. The existing Lutheran chapter, or diocesan consistory (which governs the diocese), is composed of the bishop as "ordförande" or chairman, the domprost as "vice-ordförande," and seven "ledamöter" or members. The latter are all laymen, and official teachers in established schools in Skara. Besides these there are a notary and an amanuensis.

The congregation of the cathedral is now united with that of four other parishes, and forms a single "pastorate" in the gift of the crown, the pastor being styled the domprost. The pastorate is of the first class, and the stipend attached to it is about £380 per annum. The diocese or "stift" contains 124 pastorates, composed of 374 parishes and chapelries, and contains 334 churches and chapels. The bishop, who is the parish pastor of a village named Skånings Asaka, receives a stipend of about £650 a year.*

The Altars and Clerical Offices in Lund Cathedral.†

THE following notes regarding the dignities, offices, and altars in Lund Cathedral, were crowded out of the *Reliquary* for January last, and are printed here as an appendix to the description of the Cathedral, which was printed in the *Reliquary* for January last.

PRELATURE: Provost, Dean, Archdeacon, Chanter.

PREBENDÆ: Giersloef, Burloef, Waesby, Sallerup, Grefvie, Aasum, Romhult, Skraeblinge, Boeserup, Raaby, Karup, Gisloef, Noebboele, Giersshoei, Huellinge, Brandstad, Wram, Borreby, St. Hammar,

* *Sveriges Ecclesiastikmatrikel af Carl Rosenberg* (1891), p. 113.

† Corylander's *Berättelse om Lunds Domkyrka*, Appendix III., p. 101, whence it has been taken in an abbreviated form from a list of the offices after they had been secularized, and when they were held by laymen.

Eschilstrup, Trejje, Gudmantorp, Maria minor, Lund, Landscrona, Aarsted i Halland, Boringholm, Quernby, Fiellie.

MENSÆ: Staangby major, Staangby minor, Skraeblinge, Dallerup, Wesum, Hellestrup, Waerpinge, Lilla Hammar, Aaby, Arndal, Walkier, Esperøed, Krumholt.

VICARIATUS: (Of the altars) of St. Christopher; St. Catherine; St. Denys; St. John the Evangelist "in Crypta"; St. Lawrence; SS. Baptist and Catherine; St. Thomas; St. John the Evangelist; St. Martha; St. Canute; St. John the Baptist "in Choro Aquilon."; St. Andrew; St. Baptist "in Crypta"; St. Michael; St. Magdalene; St. Margaret; St. Anne major; St. Anne minor; St. Brigitta; St. Erasmus; St. Olave; St. Paul; St. James; St. Vincent; of the Virgin "in medio pavimenti"; of the Trinity "circa Horolog"; of the Evangelists (altar i. and altar ii. "in Crypta"); of the three kings; of the Virgin "circa grad. Crypta Austr."; of the blessed Virgin; of the priests (Sacerdotum).

Other altars named besides those of the vicars: Guntheri; Canuti Ducis; Concept. Virginis; S. Stephani; S. Trinitatis; Hippoliti; S. Petri et Andreæ; S. Nicolai; Scholarium; Crucis Andreæ; Abrahami militis [1]; S. Sepulchri; altar circa Horologium; Fiellie; S. Nicholai (again); S. Annæ sub organo; S. Georgii; Trium Regum Canuti, Olai, Eri.

"A register of altars which were formerly in Lund cathedral church."*

St. Vincent's altar, founded by Archdeacon Haagen in the time of archbishop Hans Droes [1282-1289].

St. John the Baptist's altar, in the Kraftskyrk, founded by archdeacon Haagen.

St. John the Evangelist's altar, founded by Olave, a canon, in 1318.

St. Karin's altar, founded by M. Troels, provost, 1289.

St. Andrew's altar by the clock, founded in 1302, by Andrew, provost of Lund.

St. Michael's altar, under the organ, founded by Azerus, in 1317.

St. John the apostle's altar.

St. Denys's altar "in Gymnasio," founded by archbishop Charles, in 1329.

St. Martha's altar, in the chapel where bishop Andrew lies buried.

Our Lady's altar, founded by Nicholas Bunckeflod, a canon.

Our Lady's altar, on the south side, in her chapel, founded by Niels Mandrup who slew his brother.

St. Martin's altar, 1348, by Stig Pedersson.

St. Andrew's altar on the north side, by Peter Svenson, canon and cellarer of Lund.

St. Canute the King's altar, founded by Cecilia Lubert, wife of Buchhorn in 1368, towards which she gave property in Torp and Semlinge.

* Corylander's *Berättelse om Lunds Domkyrka* part of Appendix IV., p. 106.

St. Mary Magdalene's altar, founded by the honourable Lady Idde of Gladsax, 1395.

St. Canute the King and Martyr's altar, in the middle aisle of the church of Lund, founded by bishop James in 1400.

Abraham's altar, founded by Queen Margaret.

Our Lady's altar.

The guild-brothers altars on each side of the choir.

Total 22 altars.*

[An account of Strengnäs Cathedral, in continuation of the series of papers on the Swedish cathedrals, has been deferred till October, as the writer hopes to be able to visit Strengnäs during the present summer.]

Testamenta Antiqua.

IV.

THE following wills are from the Registry at York. For a transcript of the two first we are indebted to the kindness of Mr. W. Brown, of Arncliffe Hall. Two others are the wills of goldsmiths, the one living at Scarborough and the other at Halifax, and are supplementary to the local goldsmiths' wills printed in a former volume of the *Reliquary*.

THE WILL OF BERNARDE TYMERMAN, OF HULL, ORGAN MAKER, 1535.

Bernarde Tymerman in Kingston-upon-Hull, Organ Maker. To be beryed in the White Frears there, as it shall please the Prior to berye me. To the said Prior and hys Conuent for well and profette of the said house xls. To the said Conuent a newe cupborde to bee caupyd† for laying in vestimentes and chalices with odre ornamentes for there kyrke. To euery brodre within the house beyng prest at my beryall iiij*l*., and euery noucie ij*l*.. And the said Prior and hys Conuent shall have a Cownter. Item the reste of the money that ys behynde for the organes that belongeth to Cotingham Kyrke, the workmanshippe honestlie paide for, I gyf to the said White Frears. To the Austen Frears a paire of organes, and thay to cause them to be maide oppe. To Richard Wynterscaile all my worken toyles, that are in Teakall‡ wth chistes and all odre suche thinges as ar myn. Item the Vicare of the said Teakall latelie departed dide owe me xxs., the wiche I gif to the parishe Kirk of Teakall. To Richard Wynterscaile xvjs., that Robert Smyth of Southwell owe me for a horse.

* This is manifestly not a complete list. Bishop Daugaard *Om de danske Klostre i Middelalderen* (Copenhagen 1830), p. 138, says that there were 64 altars in the cathedral at the time of the Reformation.

† i.e. Obtained by exchange.

‡ Query Tickhill, near Doncaster.

Item I gyf to my ij prenticces John Thornton* and Henrie Drewe, and to Richard Patyson my seruauent all my workyng toyles that I haue in the towne of Hull, and than to be equallie deuyled amonges theme three. To John Thorneton and Henrie Drewe my ij prenticyes all my leide that I haue in the towne of Hull bothe in thys house and in thodre house to make pyperes of it, to be equallie deuyled betwixt theme ij, and thay two shall haue my stedye To Edmonde Johnson, to Issabell hys wyf, to Richard Patyson, Jenet Byshope, John Smythe, and to Issabell Johnson, and to euery of theme, vjs. viij*d*. To Issabel Johnson (omission) that belongeth to John Wyf, or els the vjs. viij*d*., that I lente of it to hire. Henry Drewe my prentice one iaket. John Barbour one iaket. Rob. Jacson my leder pylche.† Edmunde Johnson, John Smyth, Cristofer Fletcher, and Richard Patyson shall bere me to the kyrke and euery one of theme shall have therefore ijs. Residew to Sir Thomas Baxter and to Edmunde Johnson, executors, to ayther of them for there besynes‡ and labour vjs. viij*d*. Maister John Elande Esquyer superuisour, and I gif to hym for hys labour xs. Thyes wittnes, Maister John Eland Esquyer, Sir Edward Watson Prior of the white Frears in Hull, Sir Thomas Peyche curate in the Trinite Church in the toune aforesaide, Crestofer Thomson, and John Smythe. *Reg. Test. Ebor.* xi. 185^b. Jan. 24, 1535(-6).

THE WILL OF RICHARD PALMES OF NABURN.

Richarde Palmes of Naborne in the Countie of Yorke, Gent.§ ffirst I bequeith my soull to God Almightye, and he of his infinete goodnes to haue mercie and pitie therof, and to bringe it to everlastinge joy and rest, and I beseche the blissed Virgyne Marie, his mother, with all the blissed company to be intercessors to Holie Trinite for the same. To my brother Nicholes all suche somes of money as he oweth me, and that he therewith vertuouslye and with lernynge bringe upe my godsone, the which be his naturally begotten, and I bequeath to my saide brother my mayre. To my brother Georgie such somes of money as he owethe me, and therof I desier hymme to give to my godsone, Richard Purdon, xxs., and to Nicholas Chapman my godeson xs., and to Peter Colsone xs. To my brother William all suche somes of money as that he oweth me, and he therewith to se his sone Richarde, my godsone, to be broughte up with lernynge, and my suster his wif a writhyne|| ryng of golde, and a gowne of chamlett to my nece Edithe. To my brother Palmes my gowne with forres, and my suster his bedfello a noble to make her a

* The name of one "Xpofer Thornetone, musician," occurs in the composition of the goldsmiths, musicians, etc., of Hull, in 1598. Probably a member of the same family.

† *i.e.* A coat or gown.

‡ *i.e.* Business.

§ A younger son of Brian Palmes, of Naburne, Esq., Serjeant-at-law, whose will, dated 1519, is printed in the *Test. Ebor.* v., 103. The testator's executor, Mr. George Palmes, was Archdeacon of York, and Confessor to Cardinal Wolsey.

|| *i.e.* Wreathen or twisted.

rynge of. To my brother Nicholas Palmes my cuppe of silver and gilte, and to Richarde my godsone my silver spone, and to my suster my saide brother's wif my rynge with seall of the same, and to my brother Doctour my silver cuppe, whiche liethe in pledge to me for xvs. My brother William my blake furred gowne. My nevey Brian Palmes my damaske jackett and taffetay dublett. My nevie Edwarde Palmes my gowne lyned with sattan and my sattan dublet. My nevie Georgie my gowne lyned with damaske and my velvett dublett. My cosyne Stephan Palmes a golde rynge with a stone of Turkas,* and to his wif a nother rynge with a nother little stone. To Richarde Palmes, Leonarde Palmes sone, my godsone, such some of money as my cosyne Stephan oweth me. John Dyneley, my man, my blake geldinge and my best shirte. And a bottell of golde, the whiche liethe in pledge to me, or a some of money as apperith by a bill, I will my brother Nicholas and my brother Doctour have that, whome I make my executours, and they to give to the Vicare of Naborne xs., and to the Clerke vjs. viij^d, and to the Vicare of Stillingflett xxs., and all other my goodes to be at thordre of theme. And I forgive all my (*sic*).

Prov. July 11, 1543. Will of Richard Palmes, Gent., and learned in the law (*jurisperiti*) proved by Mr. George Palmes, LL.D., the witnesses being Brian Palmes, Gent., Sir Laurence Herrison, Vicar and Curate there, John Dyneley, Gent., and William Cooke (*Reg. Test.* xi., fo. 678).

THE WILL OF JOHN COWTON OF SCARBOROUGH, GOLDSMITH,
1558.

In dei nomine Amen anno 1558 14 of Januarie I John Cowton goldsmith of Scarbrugh being in whole mynde & good Remēbrance, doth make this my Last will & testamēt in this maner & fforme hereafter folowinge. ffirst & princypall I bequeath my soule vnto Almightye God & to our Laidye saint Marie & to all the celestiall cōpenye of heaven and my bodye to be buried in the church earth of our Laidye in Scarbrughe nyhe unto my wiffe. It. I give vnto my sonne Thomas Cowton my howse that I dwell in for ever, & his heires lawfullie begotten wit his bodie, & all my working towles belonging to my shoppe. It. I gyve to the forsaid Thomas my son and Emme my daughter the hows in the woottes for ever and their heires after them. It. I will that Ellen my doughter have paid of Thomas my sonne furth of the howse in the wottes the halfe of the valew therof, notwithstanding my said legacie to him therof. It. I give vnto thafforsaid Thomas my sonne all my leases. It. I gyve unto Nicholas my sonne the Lyttle howse over the Sandgaite for ever, and his heires after him. It. I gyve for my bogienties (*sic*) iij^s iiij^d It. I gyve to S^r Willm Newton iij^s iiij^d It. I gyve to S^r Richard Chapman ij^s It. I gyve to Thomas Dambe xij^d It. It. (*sic*) I gyve to Stephan Harwood xij^d It. I gyve to Willm Clarke xij^d And to Thomas Clarke his sonne xij^d The Residew of all my goodes

* *i.e.* A turquoise.

moveable & unmoveable my dettes paid I gyve to my sonne Thomas & to my sonne Nicholas and to Emme my doughter whom I doo maike my Executors of this my last will & testamet thes being witnesses herof Thomas Dambe Stephan Herwood. *Reg. Test. Ebor.* 15.3. *fo. 240b.*

THE WILL OF RICHARD LAWE OF HALIFAX, GOLDSMITH,
1565.

In the name of God Amen the third day of March in the yeare of our Lord God /1565/ I Ric^d Lawe of Halyfax within the dyocese of Yorke, goldsmyth, of holle mynd and perfite remembrance. But alonlie vexed and trubled withe seckenes, and therefore fearing and mystrusting the vncertaintie of this miserable and wretched world, do ordayne and make this my last will and Testament in maner and forme as hereafter ensuyth. ffyrst and principallie, I do gyve and bequithe my Soull vnto God Almyghtie our heavenlie Father suerlie trusting and also stedfastlie belevinge to have full remission of all my synnes in the bloodsheddinge of his most dearlie and welbeloved Sone our Savior Jesu Christ and in the merittes of his most blessed passion, and my bodie to be buried in the churche garthe of Halifax emonges the bodies of other faithfull people of God, and to the vicar of the same churche for my mortuarie according to the Rente of the late prince of most worthie and famous memorie King Henrye theight statute for that intent and purpose established and provided. ffyrst yt is my will that I be decentlie brought furthe of all my goodes accordinge to my vocacon. Item I do give vnto Isabell Lawe my wyf her holle third parte of all my goodes according to the laudable vse and custome of the countrie all my dettes and funeral expences paid deducted, and fullie discharged. The Reesedew of all my goode not gyven I do gyve vnto Richard Lawe and Robert Lawe my sonnes and to Anne Lawe my doughter / also I do ordayne and make Isabell Lawe my wyf Ric^d Robt and Anne Lawe my children to be my True and lawfull executors of this my last will and testament. Thes witnes Robt Otter William Wilsonne, and Richard Mychell. *Reg. Test. Ebor.* 17, 536a.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

OUR readers will have seen, with much pleasure and satisfaction, the announcement of the honour which her Majesty the Queen has been pleased to confer on the President of the SOCIETY OF ANTIQUARIES. Sir A. W. Franks's reputation is world wide, and it is a matter for

surprise that he has not ere this received some such recognition as that which is now accorded him.



The chief event in connection with the SOCIETY OF ANTIQUARIES has been the Heraldic Exhibition which was organised in connection with the *Conversazione* given by the President on May 31st, and which remained on view during the succeeding fortnight. No such collection or exhibition of heraldic objects has ever been on view before. Among the articles at Burlington House were the shield, gauntlets, helm, crest, and surcoat from the tomb of the Black Prince at Canterbury; the shield of Henry V. from his tomb in Westminster Abbey; the identical crown of Charles II. which was stolen from the Tower by Colonel Blood; and a number of magnificent grants of arms, including those of Henry VI. to his two colleges at Eton and Cambridge. Besides these and other notable objects, there was a large collection of domestic articles, and of books, chains, badges, etc., and also a fine pall belonging to the University of Oxford. It is intended to publish an illustrated *Heraldic Exhibition Catalogue* in quarto, at a cost of £1 11s. 6d. Only 250 copies will be printed, and any of our readers who may wish to obtain a copy should send in their names to the Society as subscribers without delay.



At the Ballot on June 7th, the following gentlemen were elected Fellows of the Society:

Percy Willoughby Ames (Park House, Lewisham Park, S.E.).
 John Arthur Ruskin Munro, M.A. (Lincoln College, Oxford).
 John Linton Myres, B.A. (Magdalen College, Oxford).
 William Morris, M.A. (Kelmescott House, Upper Mall, Hammersmith).
 Edward John Poynter, R.A. (28, Albert Gate, S.W.).
 Austin Joseph King (19, Portland Place, Bath).
 William Douglas Caroë, M.A. (94, Cheyne Walk, Chelsea).
 Henry Beauchamp Walters, M.A. (British Museum, W.C.).
 Rev. George Arthur Edwin Kempson, M.A. (Rendcome Rectory, Cirencester).
 Walter Llewellyn Nash (The Grange, Northwood).
 William Ravenscroft (St. Columba, Reading).
 George Salting (86, St. James's Street, London).



We are glad to be able to announce that a work on the London Pewterers' Company, and Pewter generally, is in progress, Mr. Charles Welsh, F.S.A., the Guildhall Librarian, having taken the matter in hand. We believe that Mr. Welsh will be glad to hear of any ancient pieces of pewter, and also to receive fac-similes of pewterers' marks. We hope that any of our readers who may be able to assist Mr. Welsh in this matter will do so. Perhaps, in speaking of old pewter, we shall be doing a kindness to some of our readers, if we draw their attention to an excellent illustrated article on pewter, which appeared in the *Journal of the Society of Arts* for June 1st last.

A highly important discovery of documents is reported from Canterbury. Dr. Shepherd, the High Seneschal of Canterbury Cathedral, has succeeded in unearthing an immense store of historical records which have up to the present time eluded his researches, although for many years he has suspected their existence. The documents number many thousands, and include papers relating to the conferring of benefices from the thirteenth to the sixteenth centuries, reports of pleading in the Consistory Court of the Chapter during many vacancies of the see of Canterbury, hundreds of documents addressed to the Chapter *Sede Vacante* on all kinds of business, including the crowning of a King, and the election of an Archbishop; also an immense mass of original letters collected by Henry of Eastry during his tenure of the high office of Prior of Christ Church from 1284 to 1331.



Some years ago a highly important and valuable *History of Cleveland* was written by the Rev. Canon Atkinson, D.C.L., and about half of it was published, when the publication was abruptly stopped about fifteen years ago, owing to some dispute, with the nature of which we are not acquainted. The manuscript had then passed out of Dr. Atkinson's hands, and he was helpless in the matter. We are glad to learn that the Library Committee of the Town Council of Middlesbrough have taken the matter up, and that in response to their representations, it is now probable that the remainder of the manuscript will be published.



At the monthly meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE held on May 2nd, a large number of photographs of prehistoric objects from the drift deposits of Long Island, U.S.A., were exhibited and commented upon. Mr. Stephenson exhibited and described a rubbing of the unrecorded brass to Arthur Vernon, M.A., of Cambridge, from Tong Church, Salop. The figure is a good example of academical dress at the commencement of the sixteenth century. Mr. F. C. J. Spurrell exhibited specimens of the linen bandings and also a photograph of the mummy of Ra Nefer, a personage of the court of Senefru, first king of the fourth dynasty. This mummy was obtained by Mr. Flinders Petrie, at Medum, and is now preserved in the Hunterian Museum. Mr. Spurrell also read a long and valuable paper on "Remedies in the Sloane Collection, and Alchemical Symbols." Special attention was called to the present unsatisfactory condition of Sloane's collection of *Materia Medica*.



The Council of the CUMBERLAND AND WESTMORELAND ANTI-QUARIAN AND ARCHÆOLOGICAL SOCIETY at a recent meeting voted £50 towards cutting sections across the great Barrier of Hadrian, with a view of searching for the *Granatic Ditch* or *Granatic Ditches*, as there may be two, one in connection with the stone

Munis, the other with the earthen *Vallum*. In such situations, as the top of the cliff overlooking the Northumberland Loch, or on the top of the Nine Nicks of Thirlwall, or of the high banks over the old course of the Eden to the west of Carlisle, there is little or no room for the *Granatic Ditch* between the *Munis* and the edge of the precipice on which it stands, so that it is probable there will be only one, and that in connection with the *Vallum*, and a little way to its north. A small committee was appointed to look for proper places and to get the necessary permissions to dig. The Earl of Carlisle has kindly signified his intention of facilitating the operations, and Professor Pelham, Mr. Haverfield, and the Oxford men will co-operate. Up to now the weather has prevented any preliminaries from being undertaken.



Last month three silver denaria were found in the neighbourhood of Beckfoot, between Sillloth and Mowbray, in Cumberland. The most interesting one is that of Julia Domna, wife of Severus. The bust is a fine impression, and so clean that a portrait might be painted from it. The legend is "JVLIA AVGVSTA;" reverse side, female with child standing before a tripod, left foot on the prow of a vessel—supposed to be Isis nursing Heros; legend, "SÆCVLI FELICITAS." The other coin has a fine impression of Antoninus Pius; legend, "ANTONINVS PIVS AVG. BRIT.;" reverse side, figure of Mars; legend, "MARTI PROFVGNATORI." The third coin is a denarius of Valerianus, with bust to right, legend, " . . VALERIANVS AVG.;" reverse side, armed figure standing; legend, "ANNOA AVG." The coins are in the possession of Mr. W. H. Hoodless, Wigton.



The WORCESTER DIOCESAN ARCHÆOLOGICAL SOCIETY held its annual meeting recently, the Mayor of Worcester taking the chair. The Rev. H. Kingsford, one of the secretaries, read the report of the committee, which stated that the loss of members during the year by death or removal had been nearly made up by new acquisitions, but that the object of the Society was not so much to increase its members as to enlist those who took an active interest in, and would endeavour to promote the study of, architecture and archæology. The finances were satisfactory, although some pressure on them had been occasioned by the expenses attendant upon the formation of the Historical Society—an offshoot from this, its parent. There was a balance in hand of £56 14s. 3d. Next the report detailed the meetings and excursions held during the year, and then reviewed the Church work done in the diocese, but stated that the general agricultural and commercial depression, the calls upon Churchmen for Church education, and the loss of the munificent gifts of the late Bishop (Philpott) year by year, had materially lessened this class of work. The report and accounts having been duly passed, a debate ensued, in which it was agreed to appropriate the sum of £10 towards obtaining photographs of all

the interesting ancient buildings in the county, and which were gradually disappearing, and the Photographic Association was to be communicated with, to co-operate with this Society. The committee were re-elected, as were the secretaries, the Rev. H. Kingsford and J. B. Wilson; the librarian, Mr. Noake; and the treasurer, Mr. Jeffery; to all of whom votes of thanks were passed for their gratuitous services.

Various members of the Society are now mainly engaged in elucidating Domesday Book as far as it relates to Worcestershire, Mr. Willis-Bund, F.S.A., having recently contributed valuable papers on the subject, while the Rev. F. J. Eld is producing a map, etc. the Rev. H. Kingsford also has read a good paper on "Place names occurring in Domesday." The Society on the whole is making steady progress.



The KENT ARCHÆOLOGICAL SOCIETY holds its annual congress on July 31st and August 1st, at Faversham. On the first day Davington Priory will be visited as well as the old Grammar School and the Parish Church at Faversham. On the second day visits will be made to the churches of Boughton, Blean, Selling, Sheldwick, Leaveland, and Throwley.



At Rochester, Mr. George Payne, after long investigation with industrious excavations has demonstrated that the Romans erected a city wall there, of which remains have been found. Mr. Payne's report upon the matter, communicated to the Society of Antiquaries and to the Kent Archæological Society, will be printed in due course.



At the February meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE it was decided to spend annually a small sum in gradually printing the older parochial registers of Northumberland, in similar type and on pages uniform with those of the Society's *Proceedings*. In accordance with this decision the older registers of Elsdon have been transcribed by the secretary, Mr R. Blair, F.S.A., and are in course of publication. Mr. Hodges, however, moved at the April meeting to rescind the motion arrived at previously to print the registers, and he calculated that it will take one hundred and sixty years to complete the work in the way proposed, a work which, he urged, was rather that for a Record Society than for a general Antiquarian Society. An animated discussion followed, and in the end Mr. Hodges's motion was lost. The chairman (Canon Greenwell) urged that in every case the proofs should be carefully corrected with the originals. This is an admirable piece of advice which we trust will be closely followed. If possible, we would add, the person who corrects the proofs might with advantage (as ensuring greater accuracy) be someone other than the original transcriber.

The Council of the small but very energetic BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY have issued a programme of excursions for the present summer. In May, Sheffield Parish Church, Ruskin Museum, &c., were to be visited; in June, Aysgarth Church, as well as Kildwick Hall and Church; in July, Kirkby Lonsdale Church; in August, Durham Cathedral; and in September, Malton, when Dr. Cox has undertaken to act as *cicerone*.



The excursions and meetings during 1894 of the ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY OF DURHAM AND NORTHUMBERLAND have been arranged for as follows:

1. Lesbury, Longhoughton, and Rock (May 15th).
2. Redmarshall, Grindon, and Norton.
3. Kirkconnell Castle, New Abbey, Linchder Abbey, and Caerlaverock Castle (two days).
4. Ovingham, Prudhoe, and Bywell.
5. Gisbrough Priory, Wilton, and Upleatham Churches.



The ARCHÆOLOGICAL SOCIETY OF BRUSSELS has completed the exploration of the three large tumuli at Grimde-les-Tirlemont, two of which certainly date from the end of the first or the beginning of the second century. In one of these have been discovered a round bronze buckle decorated with studs of white enamel, and a cameo of a superb agate sardus or sardonyx, of three layers of distinct colour, set in a mounting of chased gold. The lower field or bed, which at first sight seems to be black, is really tinged with red, on which is the subject—a head of a young man, of a mother-of-pearl tint, the hair just touched with red. The carving, which is exquisite, gives the jewel a high artistic value. A third discovery has been made of a ring of gold of excellent workmanship, on which is inscribed *concordia communis*. The Archæological Society of Brussels are only allowed to explore the tumuli on the condition that they sell half the objects which may be discovered for the benefit of the poor of the town which owns the land. Surely a curious arrangement!



The projected volume on the Royal Charters of Carlisle, which we mentioned in our archæological intelligence in January last, is now ready for delivery to the subscribers and the general public. The editor, Chancellor Ferguson, in his preface says that a companion volume might be published with extracts from the Chamberlain Rolls. We hope that the Corporation, who have published their Charters, will rise still higher and publish the Chamberlain's accounts from their rolls.



At a meeting of the OXFORD UNIVERSITY BRASS-RUBBING SOCIETY held on May 29th, Mr. S. W. Crowfoot (B.N.C.) read a paper on

the problems of an engraver. He showed how the brass engraver must in many cases be regarded as an artist, owing to the skilful way in which he overcame the limitations imposed upon him by the nature and costliness of the material in which he worked. Too much attention is generally paid to the historical and too little to the artistic value of monumental brasses. Mr. Crowfoot commented on the paucity of our knowledge with regard to the greatest brass engravers, and pointed out the influence of the Renaissance on the art of the engraver. Lastly, Mr. Crowfoot compared the spirit of the times which led the craftsman of a former day to live for his work, with the too general tendency of to-day, where his hopes are centred on an eight hours day. An interesting and instructive discussion followed.



Regarding Monumental Brasses, we are glad to say that the cup of the chalice on the brass of Mr. William Langton, rector of St. Michael, Spurriergate, York, which we mentioned as having been broken off, has since been refixed, although the chalice is somewhat injured by the rejoining of the two parts, which has been rather clumsily effected.



We regret to learn that Lord Grimthorpe (who with the utmost munificence "restored" St. Albans Abbey Church at a cost of some £100,000) has now turned his attention to St. Peter's Church in that town, on which it is said that he intends to spend £30,000, the church being closed for a year in order to allow of this. Lord Grimthorpe's munificence is so great, that we find it difficult to find the same fault that we should do under different circumstances. His great liberality to the Church and to Church-work is widely known and recognised, but we do wish that he could be persuaded to build new churches, instead of "restoring" old ones.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE HISTORY AND ANTIQUITIES OF THE DIOCESE OF KILMACDUAGH.
By J. Fahey, D.D. Cloth, 8vo., pp. xvi, 480. *Dublin: M. H. Gill & Son.*

In a previous volume of the *Reliquary* a short description was given of Kilmacduagh Cathedral, with a couple of illustrations. The book before us, by Dr. Fahey, is a long and detailed description and history of the territory which is included in the limits of that diocese. Those limits are anything but extensive, but, as Dr. Fahey observes in the preface, there are few parts of Ireland of the same extent of

area, which contain so large a number of the memorials of the past as the small portion of the southern part of county Galway, which forms the diocese of Kilmacduagh.

The title of Dr. Fahey's book is a little misleading, as it suggests that ecclesiastical subjects alone are dealt with, whereas the book treats of the secular antiquities and history of the district quite as fully as, perhaps even more fully than, the ecclesiastical history.

There is one subject which seems to bring Irishmen of differing politics and varying religious obediences into harmony, and that subject is archæology. In Irish antiquarian societies, Roman Catholics and Protestants, Home Rulers and Unionists, meet one another on neutral ground and with the utmost good feeling towards one another. Happily the same good feeling is manifested in different works on Irish archæology, many of which have taken a standard place in the literature of the country. In them writers on both sides approach their subjects from whichever side they view them from, but, as a rule, without in any way wounding the susceptibilities of their countrymen who look at them from the opposite side. It is one of the most hopeful signs for the future of Ireland that this is so, and if only the same kindly temper were displayed in other fields and on other occasions, much that is now so destructive of the general prosperity of the country would vanish. We are led to make these remarks because we are dealing with Dr. Fahey's book, which is written by a clergyman of the Roman Catholic obedience (and definitely and distinctly so), but throughout the whole of his many pages there is not a single sentence which can give pain to, or raise unkindly feelings in the minds of his Protestant readers.

The volume is divided into thirty-three chapters, and in them the history of the territory which forms the diocese of Kilmacduagh is traced from the first dawn of history to the present century. It is practically impossible to give an outline here of the thread of the matters dealt with in the book. Everyone who knows anything of local Irish topographical history knows the difficulty a writer has to encounter in attempting a work of this kind, owing to the scanty information obtainable from documentary sources. Dr. Fahey has, however, managed to gather together a great deal of valuable information as to this part of Ireland, and of this information he has made very good use. He felt, as he says in the preface, that the numerous antiquities around him, Christian and pagan alike, must have a history, but he adds, "I found that that history was for the most part unknown. The fortresses spoke of conquerors and of conquered, but the names of the victors and the vanquished were alike forgotten. . . . A little patient study convinced me that the history of the district was not irretrievably lost. It was buried, but it could be disinterred." With commendable zeal Dr. Fahey set to work to disinter that history, and the result is before the reader in this goodly volume, which will take its place as the standard book on the history of that part of Galway. We have said that the book is by no means confined to ecclesiastical matters, but that

it deals fully with the secular history of the district as well. We ought, however, to emphasize one portion of the ecclesiastical history as of special value, viz., that of the Roman Catholic diocese of Kilmacduagh since the Reformation. This more modern portion of the book is highly instructive and valuable, and is very temperately written in a kindly spirit. It brings many new facts to light. The entire volume is one for which Irish antiquaries owe a debt of gratitude to Dr. Fahey.



THE ANTIPHONARY OF BANGOR, PART I. Edited by the Rev. F. E. Warren, with Collotype facsimile by W. Griggs, etc. [Henry Bradshaw Society, vol. iv.]

This splendid volume ought to have received notice before now. If the *Henry Bradshaw Society* had nothing else to show for its existence than this book, it would be more than sufficient to justify its existence. For those of our readers who may not know what the book called the "Bangor Antiphonary" is, we may explain that it is an Irish manuscript, written between 680 and 691, in an early monastic establishment at a place called Bangor, in County Down. It is now preserved in the Ambrosian Library at Milan, whence it was taken from the Library at Bobio in 1606. How it got to Bobio is not exactly known, but a connection between the monastery at Bangor and Bobio is pretty clearly established, and in some way owing to this connection, the priceless manuscript found its way, in the middle ages, from Ireland to Bobio.

The title "Bangor Antiphonary" was given to the manuscript by Muratori, and although it is not a satisfactory name, it has been wisely determined not to attempt to confer any other on the manuscript in place of it. "The title suits it as little as any," Mr. Warren remarks, "but Muratori's authority ranks high." It would, moreover, be difficult to suggest any name which would really suit the manuscript, and it is, in every respect, better not to attempt to alter the designation by which it is familiarly known to students throughout the world.

Mr. Warren describes the contents as comprising:

- " (a) Six Canticles.
- (b) Twelve Metrical Hymns or Poems.
- (c) Sixty-nine Collects for use at the Canonical Hours.
- (d) Seventeen Collects on behalf of special persons.
- (e) Seventy Anthems and Versicles.
- (f) The Creed.
- (g) The Pater Noster."

The date of the manuscript is fixed by the mention of Cronan as the abbot living when it was written, and as he ruled the monastery as abbot from 680 to 691, it must have been written within those limits. The early date of the manuscript is, however, corroborated by several collateral evidences, one of which Mr. Warren points out as being the unsettled state of the "Filioque" in the Creed. The

entire form of the Creed is so interesting, that we venture to quote it in full here :

"Credo in deum patrem omnipotentem invisibilem omnium creaturarum visibilium et invisibilium conditorem

"Credo et in ihesum christum filium ejus unicum dominum nostrum deum omnipotentem conceptum de spiritu sancto natum de maria virgine passum sub pontio pylato qui crucifixus et sepultus descendit ad inferos tertia die resurrexit a mortuis ascendit in coelis seditque ad dexteram patris omnipotentis exinde venturus judicare vivos ac mortuos

"Credo et in spiritum sanctum deum omnipotentem unam habentem substantiam cum patre et filio sanctam esse æcclesiam catholicam abremissa peccatorum sanctorum communionem carnis resurrectionem credo vitam post mortem et vitam æternam in gloria christi hæc omnia credo in deum. Amen."

The "Bangor Antiphony" has been printed before, but never accurately, and never before has it been possible to give, folio by folio, a photographic facsimile of the manuscript itself. This is now done in the present volume, and the plates, which have been entrusted to Mr. Griggs, fully maintain the reputation he has earned for work of this kind. Facing each plate is a printed transcript in ordinary type, but it is remarkable how very easy the original writing is to read, presenting as it does, far less difficulty than a late medieval manuscript in ordinary black letter would do. Mr. Warren's introduction is excellent; all is said in it which there was any need to say, while, on the other hand, he has avoided (what to many persons would have been a sore temptation to face) digressing beyond necessary limits, and becoming discursive on such a manifold theme of interest, as the manuscript he has edited presents. The volume as a whole is a distinct gain to English literature, and one of which Englishmen may be proud. We very heartily congratulate the society on the publication of this scholarly and beautiful book, and await with interest the second volume of the *Antiphony*. It is not often that a young society makes such an excellent start as the *Henry Bradshaw Society* has done, both as regards this and the other volumes it has already issued.



WISBY OCH DESS MINNESMÄRKEN, af Hans Hildebrand, med 8 etsningar och 89 teckningar af Robert Haglund. [*i.e.*, WISBY AND ITS MEMORIALS, by Hans Hildebrand, with 8 etchings and 89 illustrations, by Robert Haglund]. Quarto, pp. 136. *Stockholm: Wahlström and Widstrand*. Price 19 kronar [about one guinea].

No ancient place in the whole of Scandinavia is better known, by repute, to English antiquaries than the island of Gothland, or its chief town, Wisby. Beyond, however, a general and very superficial knowledge of Wisby and its very remarkable ruins, next to nothing is really known by the large majority of antiquaries in England as to it. A few years ago Sir Henry Dryden printed a short account of

some of the ruins, and, at a later period, Major Heales published his work on the churches of Gothland, but these are almost the only descriptions we have in England of some of the most remarkable mediæval antiquities of northern Europe. It may be said too, with truth, that no very good book about Wisby has hitherto been generally accessible, even in Sweden, until the publication of the beautiful volume now under notice.

To those who are unfamiliar with the Swedish language we may say that the plans and illustrations explain so much, that a great part of the book is intelligible by itself. We may add too, in passing, that it is very seldom that illustrations are as successful as those of Hr. Haglund in this volume. They are at once very artistic and pretty, while at the same time they give the architectural details with accuracy and precision, a rare, as it is also a very valuable, feature in a book of this kind.

Dr. Hildebrand's name is more than a sufficient guarantee as to the character of the letterpress of the work, and we need do no more than indicate an outline of the arrangement which he has adopted in describing Wisby and its ruins. For those, however, who are ignorant of the history of Wisby, it may be convenient to mention that in its days of prosperity in the eleventh and twelfth centuries, Wisby was one of the most important and wealthiest of the cities of northern Europe; certainly, it was the most populous, as it was also the richest and most celebrated of the towns in Scandinavia. In 1361 it was plundered by King Valdemar Atte-dag, of Denmark. It never recovered the blow it then received six centuries ago, and we see to-day the town ruined and destroyed, as it was at that time. It is this which lends so much interest, not to say romance, to Wisby (almost in its way like that which attaches itself to Pompeii for instance), and which adds to the importance of the ruins, independently of the architectural features and remarkable peculiarities which many, or indeed most of them, possess.

The outline of Dr. Hildebrand's work is briefly as follows. It is divided into ten sections, each of which is amply supplied with a series of plans, general pictures, and illustrations of architectural details. The first section is a general introduction, with a brief history of Wisby, the tale of its fall, and a description of the town as a whole. The second section contains an account of the Dominican church dedicated to SS. Nicholas and Augustine. This is followed by a description of the church belonging to the "Heligånds Hus" or Holy Ghost House. This very curious church is perhaps better known than the others, owing to its having an octagonal upper and lower storey at the west end, and the chancel ending with a square wall externally, but internally in a semi-circular apse. These peculiarities have attracted the attention of ordinary travellers, who have more than once described them, so that this is, perhaps, the only ruined church in Wisby which is at all well known in England. This section is succeeded by one in which St. Katherine's Church (a building belonging to the Franciscan Order) is

described. In the fifth section the parish churches of St. Peter, St. John, St. Olave, etc., are dealt with, and that section is followed by two others describing the parish churches dedicated to the Holy Trinity and St. Lawrence respectively. This brings us to a section in which St. Mary's church is described. It is the one church in Wisby not in ruins, and it is now used as the Lutheran cathedral. St. Mary's is a building of very great interest, and possessed of many very notable features, and we regret to learn from this book and elsewhere, that it has recently suffered from some serious modern ecclesiastical vandalism. The ninth section of the book is devoted to an account of St. George's Hospital Church; and the tenth and last section to a description of the ancient walls surrounding Wisby, which are pretty nearly as well preserved as those of York or Chester in our own country.

It is almost impossible to commend this book too highly, and we are sure that many persons will be glad to have their attention drawn to it, and to learn that at length there is a satisfactory book on Wisby, excellently illustrated, and procurable at a moderate price.



CARTULARIUM PRIORATUS DE GYSEBURNE, VOLUMEN ALTERUM. (Surtees Society, vol. 89). Edited by Wm. Brown, pp. lix., 508.

It is hardly to be urged, even by the most enthusiastic of antiquaries, that chartularies of religious houses are exactly what may be called light reading. On the contrary their pages are weighted with material, which is too seldom relieved by those lighter touches which lend a charm to medieval wills, and in a less degree, to inventories as well. Still, in spite of this defect, the actual value of monastic and other chartularies is enormous, not merely to the student of history, but to the genealogist also, and even more so to those engaged in the study of local topography.

The second volume of the chartulary of Gisbrough, which has been admirably edited by Mr. Brown, partakes of a more varied character than is usual with volumes of this kind, and the local information which it gives is of an exceptionally clear and valuable character. In addition to this, Mr. Brown has added a number of notes as to the various persons granting or witnessing the charters, and at the end of the book he has printed several curious documents relating to the earlier history of the great Augustinian Priory, which once formed the religious centre of the district of Cleveland. It is, of course, impossible to describe *seriatim* the contents of such a book, but we may indicate some of the subjects which it brings before us. First, we may mention the large number of extremely valuable and instructive early field or place-names which several of the charters contain, and not the least interesting element in this connection is the discovery, that fields are to-day called by the same place-names, which the same localities bore six hundred years or more ago. In other cases the earlier forms of place-names in these charters often help to elucidate and explain curious and odd looking field-names of the present day. To take an example:

In one parish a field was called in 1806, in a printed list, "Pearl," and another field in an adjoining parish in a list of names drawn up in 1730, "Beryl." Both these names now find their explanation in the name of a third field in yet another adjoining parish in the thirteenth century, which occurs in this chartulary as "Berehyl," otherwise, of course, Bere Hill or Barley Hill. A still more instructive case may be mentioned in the name of a hamlet near Gisbrough, now called Yearby. In this chartulary it first appears as Huverby, then as Uverby or Overby. At a later period the spelling of Ureby was adopted, and was used till the end of last century. Then the phonetic form "Yerby" was invented, and now "Yearby" is followed. The original meaning being the higher or upper "by" or vill, a significance which is quite lost in the modern spellings of the name, and which is only explained by the older orthography. A second point of great interest is the mention of "Salinæ" or Saltcotes on which sea water was evaporated by artificial heat to produce salt. Prefixed to the chartulary is an excellent introduction, in which, however, Mr. Brown appears to have misunderstood the manner of working the *salinæ*. It is quite clear from other sources of information, as also from evidence supplied by the Saltcote-hills in the marsh at Coatham at the present day, that the sea water was boiled by fires on the tops of the hills, and that the hills were not formed, as Mr. Brown suggests, in excavating salt pans, but that the workmen might manufacture the salt by artificial heat on the top of them, out of the seawater, which at that time flowed round the *salinæ*, the ordinary tide originally overflowing what is now the marsh land.

Mr. Brown has also printed a scheme (originally suggested on the suppression of the monastery) for the creation at Gisbrough of a collegiate church, with a dean, four canons, six minor canons, and other officers. This, it need hardly be said, was never carried out, although once seriously proposed.

No one can look on the scanty remains now alone preserved of the once stately minster of Cleveland, without deploring the needless destruction of what must have been one of the finest churches of the north. The chartulary shows how munificently worthy persons of old endowed it with noble gifts of land, and we feel both grateful to the Surtees Society for the publication of this and the former volume containing its chartulary, and to Mr. Brown for the careful and painstaking manner in which he has edited the chartulary entrusted to his charge by the Council of the Society.



PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND. One Hundred and Thirteenth Session, 1892-3. Vol. iii. Third Series, Edinburgh. *Printed for the Society by Neill and Company*, 1893. Quarto, pp. xxxviii., 550.

The Scotch Society of Antiquaries shews, as usual, an excellent record of work, and this volume of the *Proceedings* containing

papers read before the Society during the Session of 1892-3, is in no way inferior to any which have preceded it. The volume contains twenty-eight papers, all of them of value, and more or less interest, while many of them are extremely important contributions to the study of archæology in its various departments. Among the more important papers are a fairly exhaustive paper on "The Moes, Forts, and Doons, in the East and West Divisions of the Stewartry of Kirkcudbright," by Mr. F. R. Coles; some "Notes on Crannogs, or Lake Dwellings, recently discovered in Argyllshire," by Dr. Munro, who has made that subject so thoroughly his own; a long and very fully illustrated paper on "Incised Sculpturings on Stones in the Cairns of Sliabh-na-Calliaghe, near Loughcrew, County Meath, Ireland, etc.," by Mr. William Frazer, the admirable series of illustrations to this paper being taken from ground plans and water colour sketches by the late Mr. G. V. Du Noyer, of the Geological Survey of Ireland. These illustrations it would be impossible to estimate too highly from an antiquarian point of view. The markings are most curious, and Mr. Frazer's paper is as thoroughly exhaustive as it is possible for a paper to be on such a subject, of which so little is really known or understood. There is an excellent paper on Antiquities found in Scotland, and now in the British Museum, etc. This is by Mr. Black, the assistant keeper of the Museum, who also contributes an account of Scottish Charms and Amulets, to which many of our readers who followed with interest Mr. André in the papers he lately contributed to our pages on "Talismans," may be glad to have their attention specially drawn. Two fine Highland Targets from Dunollie Castle are described by Dr. Anderson, who also contributes a notice of a "Bronze Sword with Handle Plates of Horn," found in the Island of Lewis. Dr. Anderson has also written a "Notice of Dun Stron Duin, Bernera, Barra Head."

It is scarcely possible for us to mention all the remaining papers, but we may refer to a paper on the "Structural Remains of the Priory of Pittenweem," by Mr. W. F. Lyon; another on a "Portrait Group of Margaret Tudor [wife of James IV. and sister of Henry VIII.], the Regent Albany, and a Third Figure," by Mr. A. J. G. Mackay; and a curious Shetland Deed of 1597, written in Norse, contributed with notes by Mr. George Goudie in continuation of others published by him in previous volumes of the *Proceedings*, as specially worthy of notice. There is also a suggestive paper on the "Geographical Distribution of certain Place-names in Scotland," by Dr. Christison, which, however, would bear working out a little further; and there are also accounts of excavations of various prehistoric sites, one of which is by the Marquis of Ailsa on "The Excavation of a Mound in Ayrshire, called Shanter Knowe," and another by Dr. MacNaughton on some "Excavations in Argyllshire."

We have said enough to indicate the varied character of the contents of this excellent volume, which thoroughly maintains the high and scholarly character of the work undertaken by the members of the Society of Antiquaries of Scotland.





APPLETON-LE-STREET CHURCH.
(FROM THE SOUTH-WEST.)

THE RELIQUARY.

OCTOBER, 1894.

The Pre-Conquest Churches of Northumbria.

BY CHARLES CLEMENT HODGES, ARCHITECT.

Yorkshire.

The North Riding.

LEAVING the county of Durham behind him, the traveller, after crossing the river Tees by Yarm bridge, finds the broad county of York, the ancient DEIRA, before him. So great is its area, and so numerous are the parishes and churches within its boundaries, that it has not received the same attention with regard to its ecclesiology that has been given to the two most northern counties. For any one person to examine the whole of the ancient churches in Yorkshire would be a task requiring many years of travelling, some of it of a very laborious nature. Owing to the long residence in them of some energetic and competent antiquary certain districts have been pretty thoroughly explored, and all the early remains, both in the structures of the churches and the sculptured stones found about them, have been placed on record by means of pen, pencil, and camera. This is especially true with regard to the North Riding of the county; but there are still some neglected areas, and when the lethargy which, in the writer's opinion, hangs over the Yorkshire Archæological Society can be removed we may hope for a systematic examination of every ancient site in the county, and all the remains of interest noted and recorded.

The number of carved stones of pre-Conquest date in the county is very large,* and though the list comprises some very beautiful specimens of the art of the early native sculptors, there is no one stone amongst the whole number which can rival those wonderful specimens which are the pride of the Bernician division of the ancient kingdom of Northumbria, such as the crosses at Ruthwell and Bewcastle, or the Acca cross from Hexham. The same schools of art are seen to have had their influence in the Deiran province as well as in the Bernician, and there are many examples of that beautiful scroll ornament which is known to have been derived from classical

* Mr. Romilly Allen's list notes eighty localities, with a total of about 300 stones in the whole county, only one being in the East Riding.

models in Italy. Some of these, such as the fragments at Croft and Easby Abbey, are of the very highest order, yet they cannot be said to attain to the boldness and depth of the work at Ruthwell, Bewcastle, and Jedburgh, or the delicate refinement and marvellous grace of the best specimens of what has been called the Hexham school.

As with the sculpture so with the churches, those of Bernicia seem to have been more noble than those of Deira. Whether this was



THE YARM STONE.

really the case, or whether the comparative inferiority of the Yorkshire pre-Conquest churches, as compared with those in Northumberland and Durham, is due to there having been a more thorough rebuilding of the whole during the Norman and later architectural periods, may perhaps be questioned. In Bernicia that rebuilding was certainly not carried out so soon owing to rebellion against the Conqueror's rule, hence Norman churches are rare, and some important ones, such as Jarrow, Monkwearmouth, and Escomb, never were altogether supplanted. In Yorkshire the sites of the four great pre-Conquest churches of York, Ripon, Beverley, and Leeds are now occupied by much later and larger buildings on the same ground, and but slight traces of two of them, York and Ripon, are all that

remain of what were once buildings of some considerable size and grandeur. For the same reason, though the list of places where pre-Conquest sculptured stones occur is a much larger one for Deira than for Bernicia, the list of churches or portions of churches is a brief one. No doubt, this list might be augmented if any one person specially skilled in detecting early remains were to examine the whole of the churches, for there are many who can recognise a piece of early sculpture at a glance who are incompetent to make a satisfactory architectural analysis of a building. The following list must, therefore, be taken as a tentative one, both as regards the sculptured stones and the churches. It contains all the generally known examples, but there may be some omissions. In York itself and the North Riding there are remains of early churches at—

York—Minster and St. Mary Bishop's Hill Junior.

Ainderby Steeple.

Appleton-le-Street.

Kirby Hill, near Boroughbridge.

Kirkdale.

Lastingham.

Stonegrave.

And of sculpture, either monumental crosses, grave covers, hog-backed stones, or carved fragments from the ornamental details of the churches, at—

Arncliffe Hall.

Barningham.

Bedale.

Birkby.

Brompton.

Cawthorne, near Pickering.

Crathorne.

Croft.

Cundall.

Easby Abbey.

Ellerburne.

Filey.

Forcett.

Gilling.

Great Ayton

Hackness.

Hawkswell.

Hawsker.

Helmsley.

Hovingham.

Ingleby Arncliffe.

Kirkdale.

Kirby Hill.

Kirby Malzeard.

Kirby Misperton.

Kirby Moorside.

Kirk Levington.

Lastingham.

Leake.

Malton (Old Malton Priory).

Masham.

Melsonby.

Middleham.

Middleton.

Northallerton.

Nunnington.

Oswaldkirk.

Pickering.

Sinnington.

Skelton, in Cleveland.

Spennithorne.

Stanwick.

Stonegrave.

Thornton Steward.

Upleatham.

Wensley.

West Witton.

Whitby.

Wycliff.

Yarm.

York. (In Museum of Yorkshire Philosophical Society; in porch of St. Mary Bishop's Hill Junior; and in St. Mary Castlegate.)

It will be obvious that to give anything like an adequate account of these three hundred or more stones would require a whole volume of the *Reliquary*. Having mentioned the localities it will only be possible to describe and illustrate a few examples, and to enter more fully into the nature of the remains of the early churches.

YARM.

St. Mary Magdalene's Church.

Yarm is a large village which still retains an old-world picturesque appearance. It was formerly a place of some importance, as it is where one of the main roads to the north crosses the Tees by an ancient bridge. The church, though in some part of late Norman work, does not, as far as can be seen, retain any earlier masonry, and the place would not have come into this paper but for the fortunate discovery here of the stone illustrated. It was seen by Mr. Fawcett, of Yarm, doing duty as a mangle weight in the cottage of an old woman in the village. He rescued it from that position, and presented it in 1879 to the Cathedral library at Durham. It is a portion of a monumental cross, with an inscription in Romanesque letters, which gives it a special value. The following seems to be a correct reading:—

PRO (HE)
RIBEREHC
T ✱ SAC ✱
ALLA ✱ SIGN
UM AEFTER
HIS BRODERA
YSETAE ✱

or, "For Hereberht priest Alla erected this cross in memory of his brother." *

LASTINGHAM.

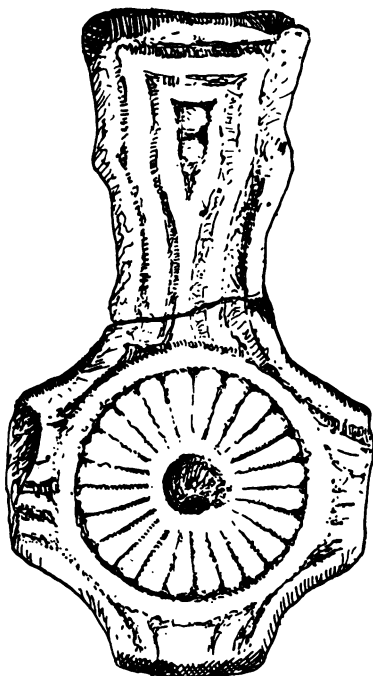
St. Mary's Church.

This is one of the most interesting churches in Yorkshire. It is a portion of what was intended to be a large monastic church of Early Norman date. It was never completed according to the original plan, and was subsequently altered to form a parish church. It contains in the lower parts of two compound piers on the south side of what was originally the choir of the church some portions of the building which existed before the early Norman church was begun about 1078.† This earlier church was that of the Saxon monastery founded here by Cedd, the brother of Chad, according to Bede in 660, or according to John of Tinemuth, in 648. The early portions

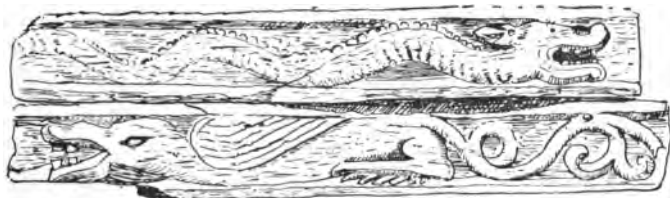
* *Yorkshire Archaeological Journal*, vi., p. 47.

† These were first noticed and made known to archæologists by the Rev. Dr. J. Charles Cox.

of the piers are plain square projections, facing east and west on the great piers which carried the plain vault of the Norman choir. Their only decoration is on the impost moulding of the western respond, and this consists of ornaments in a variety of peculiar forms, amongst



PORTION OF A MONUMENTAL CROSS, LASTINGHAM.



WOOD CARVING, LASTINGHAM.

which are chequers and interlacements. The vaulted crypt under the choir and apse of the church has been said to be contemporary with Cedd's church. It is, however, of the Norman period. The

portion of a cross head here illustrated is interesting from its unusual design and from the hollow socket in the centre formed to hold either a small reliquary, or piece of marble, or polished stone, for the better decoration of the head. The wood carving, though more probably of the Norman rather than of the Saxon period, is here introduced on account of the extreme rarity of any fragments of woodwork of so early a date. What portion of the building it came from can only be a matter of conjecture. The great importance of Lastingham church, in an architectural sense, has not been fully recognised, but a carefully measured plan has been made by Mr. John Bilson, which, it is hoped, will be published.

KIRKDALE.

St. Gregory's Church.

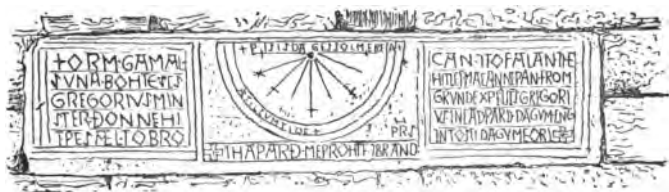
This church has been supposed by some to be the monastery founded by Cedd. This theory has been based on the supposition that the grave cover here shown is that of King Æthilwald, a son



MONUMENTAL SLAB, KIRKDALE.

of Oswald, king of Northumbria, who gave Lastingham to Cedd, and that Æthelwald and Cedd were both buried here. The late

Dr. Haigh read in runes *CYNING ÆTHILWALD* on the stone. These are not now visible, and seem rather doubtful. The earlier architectural remains at Lasingham and the recorded history of the place seem to identify it more clearly with Cedd's foundation. It is by no means impossible that the grave cover, with other stones, were brought hither from Lasingham when Tosti's rebuilding of Kirkdale took place, as we have no evidence of the occupation of Lasingham between the Danish raid of 867 and the year 1078. The plan of Kirkdale and the main part of its nave walls are of the time of Tosti's earldom, 1055-1065. In 1821 the original west wall was standing up to the point of the gable, and, on the authority of an old water-colour drawing,* exhibited some strip work in the gable. The beautiful grave cover, with scrollwork, is built into the west wall near the ground, and numerous other stones of a similar nature and date appear in the south and west walls of the nave. The chief interest of the church is, however, centred in its sun-dial, which is



SUN-DIAL, KIRKDALE.

built in over the south door. The inscriptions are in old English the letters being mostly of Roman type influenced in their form by runes. Translated into modern English, the reading is, " + Orm Gamal's son bought Saint Gregory's minster when it was all to-broken and to-fallen, and he it let make new from the ground to Christ and Saint Gregory in Edward's days the king in Tosti's days the earl + and Haward me wrought and Brand priests. + " Along the top of the dial is cut, " + This is the day's sun measure +," and below, "and for all time."

STONEGRAVE.

The tower of this church is in great part ancient, but has been altered in the fifteenth century by the addition of a belfry stage with embattled parapet and pinnacles above, and a modern window has been inserted in its west wall. It is of the plain unbuttressed type with a set-off at the first stage, and a plain string course on the second stage. In the south wall, just above the set-off, is a small window with inclined jambs. One of the most interesting features

* Copied in "A Brief Account of Kirkdale Church," by Charles L. R. Tudor, plate 3. London, 1876. Folio.

is, however, the plinth at the base of the tower. This is chamfered and mitred at the angles, like the plinths of many Roman buildings in England. The writer has only seen this feature at one other church, viz., Stow, in Lincolnshire, where the transepts have plinths, with double chamfers similarly mitred at the angles, there being no buttresses.



MONUMENTAL CROSS, STONEGRAVE.

Internally, the most interesting feature of the tower is the opening to the nave above the tower arch, as at Ovingham and other places. A number of sculptured stones of the early period are preserved in the church. The one nearly complete cross is here illustrated.

APPLETON-LE-STREET.

All Saints' Church.

Only the tower of this church is of early date, and it is the best of the ancient towers remaining in Yorkshire. It has neither plinth nor buttresses, but is divided into three stages by two projecting plain square string courses. The first of these occurs at about mid-height, the second near the summit. In the lowest stage are no

external openings. In the two upper stages are two-light openings in all the four faces. These are of similar form and detail in the two stages, but those in the upper stage are much smaller than those below. They all have the mid-wall shaft of circular form, with moulded bases in the lower stage. All have plain projecting imposts both to shafts and jambs. Those to the shafts are long stones carried through to the inside face of the wall. The arches over each light are semi-circular, and each cut out of one stone. The mid-wall shaft to the upper stage on the south side is ornamented all over with zig-zag mouldings, the rest are plain. On the north side the shaft of the upper stage rests, not on a base, but on a long stone, which projects beyond the outer face of the wall, where it is carved into the head of a beast, and resembles a gargoyle. Internally, the elevation is divided into four stages by three floors, access to which can only be had by a ladder, as there is no staircase. The tower arch is ten feet wide, and has plain jambs. The original western angles of the aisleless nave remain to the north and south of the tower, the former being thirteen and the latter eleven inches from its wall face, showing that the external width of the church was eighteen feet ten inches. Carved stones of pre-Conquest date have not been found at Appleton-le-Street.

KIRBY HILL.

All Saints' Church.

The original building here was small, and consisted of nave and chancel only. It received subsequent extension to the north, east, and west, but the angles of the old nave can be seen, and give its dimensions. The only feature of the original building now to be seen is the eastern jamb and part of the arch of the south doorway. This is of especial value, as it furnishes us with an example of the carved impost stone *in situ*. There are many of these stones to be seen detached and used in walls as building material, but to find one *in situ* is a rare thing. This stone has a scroll pattern on its inner face towards the door opening, and an incised interlaced pattern on its outer face, which is flush with the outer face of the nave wall. Five voussoirs of the arch remain; these are plain, and flush with the wall surface, and spring beyond the length of the impost stone, which evidently carries an inner order of the arch, but is now built up with the masonry which contracts the original opening to accommodate a smaller doorway of later date. There are ten pieces of early sculpture here, all of them being of a monumental character and of a poor type of ornament.

YORK.

The Metropolitan Church of St. Peter.

Bede tells us that Ædwin, king of Northumbria, was baptized by Paulinus in 627 in the church of St. Peter, which had been hastily built of wood. Ædwin was killed in 633, and his body brought to

York, and buried in a church of stone which he had begun, and which Oswald finished. This church has been entirely superseded by the present cathedral, but in the central portion of the crypt, beneath the choir, are some parts of the walls of Ædwin's church, and a few square yards of herring-bone masonry are always shown to visitors as part of the church built in 625 ! Who invented that date I know not, but this fragment of walling may quite well be a piece of one of the choir walls of the first stone church of York.* No other portion of the fabric is known to exist, and there are no pieces of ornamental details of this date remaining.

St. Mary's Church the Younger, in Bishop's Hill.

The tower of this church is the most southerly of the group of towers which are supposed on good grounds to date from the first

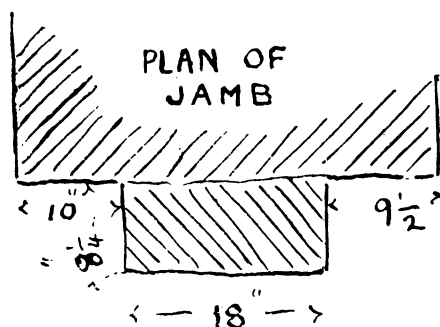
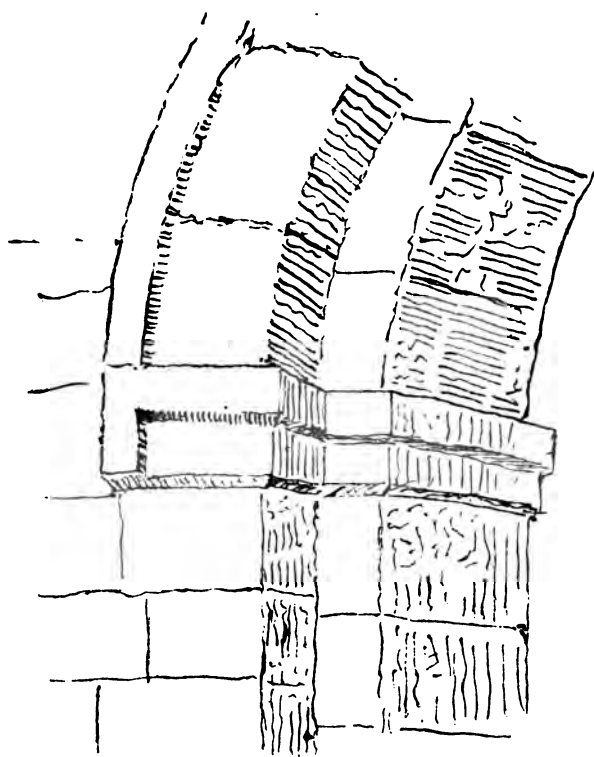


TOWER OF ST. MARY BISHOP'S HILL JUNIOR, YORK.

half of the eleventh century. Those at Bolam, Corbridge, Bywell, Ovingham, Monkwearmouth, and Billingham have already been

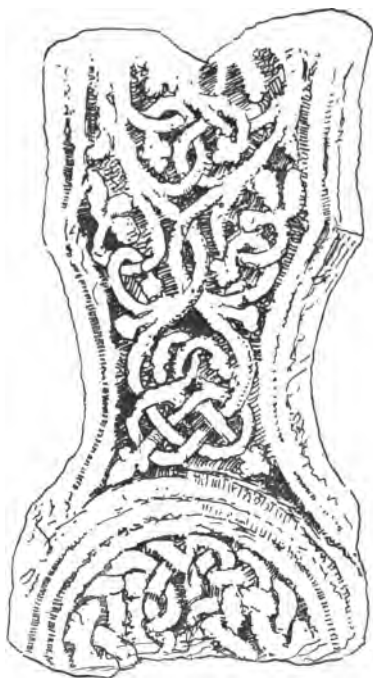
* The best account of York Cathedral is that by John Browne, 2 vols., 4to., 1838.

described. There is a strong family likeness in them all, and this York example is by no means the least interesting member of the group. It has neither plinth nor buttresses, and there is not even a



TOWER ARCH, ST. MARY BISHOP'S HILL JUNIOR, YORK.

string-course to break the monotony of its plain wall surfaces. It was originally divided into three stages. The first is much more lofty than the others, and opens into the church, which is entirely of later date, by a finely constructed arch of two square orders, and a projecting hood moulding of square section. The capitals are formed of two slight projections, the hood mould being carried round as an abacus. The span of the arch is nine feet nine inches. In the second stage are small loop lights in the north and south faces. The upper or belfry stage is the most important. It has a two-light opening of large



PART OF THE HEAD OF A CROSS AT MASHAM.

size in each face. These are treated like those at Billingham and Bywell. Long strips of stone projecting from the wall plane form a framework to the whole composition, as they are carried over the whole in the form of projecting hood mouldings. There are impost and base stones, which have a further projection. The sills were high and sloping, and are now built up. The mid-wall shafts are circular, with long impost stones as capitals. The two small arches over the lights are formed of a number of thin pieces of limestone, which makes them resemble arches turned in brickwork. The cornice and battlemented parapet are later medieval additions. The masonry of the walls is of the conglomerate order, and much of

it is, no doubt, reused material. The quoins are of dark-coloured sandstone, and there are bonding courses of large stones at frequent intervals of the same material. The rest of the walling is made up of small pieces of limestone laid anyhow, some courses, or parts of courses, being set herring-bonewise, others of thin stones set on edge. Such masonry was clearly intended to be plastered and white-washed, and there can be no doubt that the external surface was originally finished in that way.

AINDERBY STEEPL.E.

St. Helen.

The wall at the west end of the north aisle of this church is of pre-Conquest masonry, though there are no special features left in it to describe. Fragments of walling and isolated details, such as a window or a portion of a doorway, may be still *in situ* in a large number of instances, and may pass unobserved unless a careful scrutiny of each be made.

NOTE.

SUNDIALS.

In the North and East Ridings there are a number of sundials of pre-Conquest date. Those at Old Byland, Edstone, Weaverthorpe, and Aldborough are the best known. A complete description of them is beyond the province of these articles, and they may well be treated of separately. The same remark applies to the very interesting class of memorials known as hog-backed stones, the special home of which is the North Riding. The writer hopes to deal with these separately on some future occasion.

The Heraldic Symbolism of Signs and Signboards.

BY FLORENCE PEACOCK.

SAVE as the garment in which the religious instinct of man has ever draped itself, symbolism never reached a higher or nobler form of development than it did in the science of heraldry, that science which was held in such high esteem that a competent knowledge of it was considered part of the ordinary education of all of gentle blood, women as well as men, from the time of the early Plantagenets until very late in the seventeenth century. Dame Juliana Berners published her famous treatise on heraldry in 1486, and ten years later Wynkyn de Worde brought out a second edition of it, this edition, like the former one, being included in her work on hunting and fishing.

The latter part of the title of this second edition relates to things heraldic and is as follows, "also a ryght noble Treatise of the Lygnage of Cot Armour, endynge with a Treatise which specyfyeth of Blasyng of Armys." This is the earliest book we have in English on heraldry, though of course rolls of arms are to be found much earlier. Like many other things heraldry fell into disuse through having become too complicated; from being extremely simple it developed into a most elaborate system, and so to a great extent became fossilized. It never absolutely died, but it changed greatly, and a knowledge of it has come to be considered a sign that its possessor is a man of considerable antiquarian attainment. But in one thing heraldry still shows itself as a living vital force, though often in so debased a form as to be almost unrecognizable. Many of the signboards that we see over tavern doors seem to have about as much to do with heraldry as they have with hosiery; but nearly all of them have some far off connection with it if we only look deep enough. Signs were used in Europe from a very early period; they are found at Herculaneum and Pompeii, usually made of stone and also of a kind of terra-cotta. In the latter city there is the representation of Bacchus pressing the juice from a bunch of grapes, this is the sign of a wine merchant; there is also a cow to be seen as the very appropriate sign of a dairy. Perhaps one of the most artistic of all the signs in the buried cities is a painting found in Herculaneum, representing Cupid carrying a pair of shoes, one he balances with the right hand upon his head, and the other he holds out in his left hand, he is shown in the conventional manner with wings, and is naked; on his wrists are bracelets, and he wears anklets, also a scarf is draped across the right arm and back and appears near the left knee. We know something of what the signs were like in ancient Rome. It is said the usual one for a tavern was a bush, and that from this circumstance arose the proverb, "*Vino vendibili suspensa hedeva non opus est.*" The bush was used as a public-house sign in Germany and England throughout the whole of the Middle Ages, and there is a German equivalent to our "Good wine needs no bush." There is but little doubt that all the early signs were symbols of the arts and crafts practised by those who put them up. Thus the carpenter would display a saw or chisel, the blacksmith a hammer, the baker ears of wheat. We know the barber-chirurgeons displayed a pole and parti-coloured ribbons, the former used for the wig, the latter for binding up the arms of patients after they had been bled. Chemists often displayed a dragon, and it has been supposed to indicate something to do with astrology; but this theory may not be correct, and there is no means of obtaining certain information upon the point. The pawnbroker still shows the three golden balls, or pills, the arms of the Medici and of Lombardy. The haberdasher usually hung out the golden fleece, vintners a bunch of grapes or an ivy bush, ivy being sacred to Bacchus; in later times tobacconists displayed a snuff-taking Highlander, and there is or was recently to be seen at York, near the Ouse Bridge, an effigy

of Napoleon used for a similar purpose, while Sir Walter Raleigh figures outside a tobacconist's shop at Redcar.

In process of time taverns and inns got to vary more and more in their signs, the bush and the bunch of grapes were not distinctive enough. It is said that the Crusaders introduced the Turk's Head and the Saracen's Head, but this needs confirmation, and there is also a tradition that to them we owe the Golden Cross. They certainly established as the arms of Jerusalem, *Argent, a cross potent, between four plain crosses, or*, but it may be doubted whether the use of the Golden Cross on signboards originated from this fact. Inns near churches or held under ecclesiastical lords naturally took religious or semi-religious symbols, such as the Lamb and Flag (The Agnus Dei), the Cross Keys, emblem of St. Peter; also, but more rarely, the lock was used to denote that saint; and the Salutation (of the Blessed Virgin) are amongst those that have come down to our times. There is no doubt, however, that most of the tavern signs are in their origin heraldic. Various Plantagenet and Tudor badges and supporters gave rise to a great many. The White Hart was a badge of Richard II.; Edward IV. used, or is said to have used, The Bull, The Falcon, Plume of Feathers, and the Three Suns; Henry IV. and Edward III., The White Swan; Henry V., a Swan and an Antelope; Richard III. had for his cognisance a *boar passant argent*, and on this account The White Boar became a common sign. It is said that the name of the inn at Leicester where Richard passed the last night of his life was The White Boar, and that after his battle of Bosworth the landlord, being a man of forethought, had it at once painted blue. The Tudors used the Red Dragon and the Rose, and Henry VII. the Green Dragon and the Greyhound. The St. George and the Dragon was very popular because he was the patron of England, and also because it was the Garter Badge. Beside a host of signs, far too numerous to mention, taken from the royal badges or bearings, there were the signs which various great houses bestowed upon their dependents. It was a natural thing that when the feudatory of any noble opened a house of public entertainment for guests that he should display the chief cognisance of his lord in its sign. Thus we find the Bear and Ragged Staff of Leicester, The White Lion of the Howards (formerly of the Mowbrays and brought into the Howard family by a marriage with the Mowbray heiress), The Blue Boar of the House of Oxford, The Chequers of the Lords Warrenne, and, in later days, of the Earls of Arundel, one of whom married the heiress of the Warrennes; the list might be added to almost indefinitely. In after times servants and apprentices took a part of the arms of their master and either used it alone for a sign, or in conjunction with something else that struck them as appropriate. Thus we find in the *Spectator* (part 8, 1711):

"I must, however, observe to you on this subject that it is usual for a young tradesman at his first setting up to add to his own sign that of his master whom he served, as the husband after marriage gives a place to his mistress's arms in his own coat. This I take to have

given rise to many of those absurdities which are committed over our heads." Then no doubt many signs whilst being heraldic in their primary sense, were, in a secondary one, purely imitative. A man saw a sign that pleased him at some place to which business or pleasure took him, and perhaps years afterwards he opened a tavern and chose it as his symbol, thus introducing a new element into the sign lore of his part of the country. One of the most singular things relating to the development of sign boards is the use, or rather the misuse, of the word "arms." The real significance of the word seems totally lost, but still it is clung to, and thus we have the Junction Arms, the Farmers' Arms, and a host of others. About thirty years ago iron mining was begun in the northern part of Lincolnshire, and at Scunthorpe, in the centre of the district, there was opened about 1868 the Furnace Arms. Corrupt signs have afforded scope for much conjecture, and, we must also add, not a little folly. There are people who still seriously maintain that the Goat and Compass is derived from "God encompasseth us." Many theories have been advanced to account for the Pig and Whistle, one being that it is a form of Pyx Housel, the Pyx being the box or casket in which the Host or Housel is reserved; but we own this explanation seems to us very far-fetched indeed. The Goat in the Golden Boots is said to be The God (Mercury) in the Golden Boots, but all such derivations are mere guesswork. Perhaps the one that appears the most probable is that The Queer Door is a form of Cœur Doré (Golden Heart).

There is, however, or was, in 1860, to be found on the Staffordshire border, near Stourbridge, in Worcestershire, a sign that has puzzled everyone to in any way account for, The Stewpony. It is believed that there never was but this instance of it, and it is not mentioned in Larwood and Hotten's *History of Signboards*. There is a suggestion made by a writer in *Notes and Queries* (2 S., x. 119), that in Derbyshire, the Mortar and Pestle, when used as a sign, has nothing whatever to do with chemistry, but that as mortars were used for rubbing or crushing wheat that was intended to be made into firmity or frumity, they have been taken for that reason; we cannot say whether it be so or not.

Bishop Blaze or Blaize is a sign that is rarely to be met with save in those parts of the country where there are woollen manufactories. He was Bishop of Sebaste Cappadocia, and was martyred in 316; and is considered to be the patron saint of woolcombers, because it is said to him belongs the invention of woolcombing, he is usually represented with an iron comb in his hand, the tradition being that with this instrument his flesh was torn from his bones. St. Julian was a very common sign in the Middle Ages, for, being the patron saint of all travellers, it was a natural thing to suppose that a representation of him should attract wayfarers. The legend of this saint is set forth in a MS., Bodleian, 1596, fol. 4, and it says: "Therefore yet to this day, thei that over lond wende they biddeth Saint Julian, anon, wende that gode herborw he hem sende." St. Patrick is a sign much in evidence in Ireland. He is often to be seen

represented as driving a flock of toads, snakes, and reptiles before him; the legend being that he banished such things from the country. Like St. Dennis he is said, after being beheaded, to have walked with his head under his arm, but he is not, as far as we are aware, to be found used as a sign in this condition.

Many saints and martyrs have given rise to signs, but to mention them would take up too much space. The Red Streak Tree is a sign that is rarely to be met with, and then only in those counties where cider is made, the Redstreaked Apple being used to make a particularly fine kind. In Maylordsham, Hereford, there was a Redstreak Tree Inn in 1775.—*Hereford Journal*, January 7th, 1775.

Signboards with royal personages on them have been always general, and it has been said that for nearly two centuries after his death, almost every King's Head was a likeness of Henry VIII. There existed some years ago, and we believe there does still, a fine portrait of Charles I. as the sign of a small public-house at Collin's End, near Goring Heath, in Oxfordshire. Tradition says that the King, when a prisoner at Caversham, one day rode as far as here, and seeing that there was a bowling green attached to the hostelry, stopped and spent some time in playing the game of which he was so fond. This legend explains the meaning of the verse beneath the sign :

"Stop, traveller, stop ! in yonder peaceful glade,
His favourite game the royal martyr played.
Here, stripped of honours, children, freedom, rank,
Drank from the bowl, and bowl'd for what he drank ;
Sought in a cheerful glass his cares to drown,
And changed his guinea, ere he lost his crown."

It is strange that Larwood and Hotten should make no mention of this very interesting sign. At Guisbrough in Yorkshire the King's Head Inn bears as its sign a portrait of Charles II.

The Duke's Head has been a common sign since the days of General George Monk, Duke of Albemarle; after him followed Marlborough, Cumberland, York, and Wellington. The Duke's Head, in Upper Street, Islington, was kept by Thomas Topham, a famous "strong man," who, in 1741, honoured the anniversary of Admiral Vernon's birthday by lifting three hogsheads of water in Coldbath Fields. Admiral Vernon himself was frequently portrayed on tavern signs, and is still to be found, having survived, no doubt, by reason of the strong impression made by the capture of Portobello in November, 1739. Duke William is a common sign in Lincolnshire, and is supposed to represent the Duke of Cumberland, who defeated Prince Charles Edward Stuart at the battle of Culloden. The Court Rolls of the Manor of Kirtón in Lindsey in that county, sometime about the year 1753, mention a tavern situated on the North Green in that town, named the Duke of Cumberland; it is not there now, but when it ceased to exist we do not know. The Marquis of Granby enjoys now almost as great a

popularity on signboards as he did during his life; there is an inn of this name at Doncaster; and he is said to have rented Carr House near that town, as a hunting box, during the middle of the last century. Why he should have done so it is impossible to tell, for much of the land round Doncaster was at that date unenclosed and undrained, and by no means likely to make a good hunting country. But so great was the esteem in which the Marquis was held, that we are told the Corporation of Doncaster constructed various banks and passages on an estate they possessed at Rossington, so that he might have greater facilities for hunting; and in 1752 they presented him with the freedom of the borough.

The Three Kings are the Magi, and were not an uncommon sign; tradition says that Melchior was an old man, Gaspar a youth with a smooth face, and Balthazar a Moor with a thick beard, and in this manner they were usually portrayed. A writer in *Notes and Queries* (5 S., i. 40) says that in Norway their names are very often found on the metal rims of ancient drinking horns. The Three Kings of Cologne have in all probability given us another sign, namely, the Three Crowns, which are the arms of that city; some writers, however, incline to the opinion that these crowns were originally intended to represent the papal tiara. Somewhere about 1810 an ironmonger at Devonport adopted as a sign The Dog's Head in the Pot; it was carved and gilded, and the pot was a three-legged cast-iron vessel called in Devonshire a crock (*Notes and Queries*, 2 S., i. 463). Three-legged pots of this shape are now to be found in Jutland, and are the means by which the peasantry do most of their cooking. They are really pots, being formed of a coarse kind of earthenware; they have a lip to pour from and two ear-like handles.

Small models of these Jutland cooking vessels are to be obtained in Copenhagen. One that was brought from there in 1891 is two and a half inches across the top and black in colour. Both the full sized pots and the little ones are made in Bornholm.

The Chequers is a sign that has given rise to much controversy, some holding it to be the armorial bearing of the Warrens, others that it is intended to represent an exchequer board. A good account of this latter view of the case is to be found in Dr. Lardner's *Arithmetic*, p. 44. It was found in Pompeii, and at the present day may often be seen not only in England but as the sign of a wine shop in Italy.

The study of signboards suggests not only historical past, that past in which symbolism and heraldry flourished, that past which saw them become glorious and then witnessed their decay, but far other and less pleasing trains of thought.

There is but one parallel to be found to the verse on, and under, signboards, and we must seek it in churchyards.

At first sight there seems, indeed, little in common between epitaphs and invitations to drink, but a closer examination will show that they have many points of likeness to each other. It would be hard to say which class contains the most doggrel verse, the worst grammar, or the most inappropriate method of expressing the ideas that the writer wished to communicate to the minds of the readers. There is, however,

one of these "poetical" additions to signs that is very interesting, not from any special merit in the lines themselves, but because they are said to have been composed by him who wrote outside a tiny packet, "Only a Woman's Hair." Whether rightly or wrongly, tradition says Dean Swift was the author of the following verses, and that they were written by him for a man who combined the trade of a barber with that of innkeeping ;

"Rove not from pole to pole, but here turn in,
Where nought excels the shaving, but the gin."

Whether Swift wrote them or not we shall never know, but they were, and may perhaps now be seen, over the door of a tavern-keeping barber at Ashton ; and some almost identical lines might at one time be read in King Street, Norwich :

"Roam not from pole to pole,
But step in here ;
Where nought exceeds the shaving,
But the beer."

There used to be a more ambitious effort in the poetical line over the door of a barber's shop in High Street, Gateshead :

"When you want a shave call in here,
Where you can get one without shedding a tear ;
When you go by, whether it be east or whether it be west,
When you pass Tom you pass the best.
Call any day except on Monday,
For that is Tom the barber's Sunday."

One of the strangest signs in England was to be seen in Lincolnshire in Castlegate, Grantham. Over the door of a public-house was a real bee hive, and during the warm months of the year the bees were to be seen working busily. It had been there for many years, certainly for more than forty ; on the signboard below was the following inscription :

"Stop ! traveller, stop the wondrous sight explore,
And say when thou hast viewed it o'er and o'er,
Grantham, now two rarities are thine,
A lofty steeple and a living sign."

The allusion is to the spire of Grantham Church, which is a very high one and can be seen many miles distant. The sign of The Beehive is by no means an uncommon one, and there are sometimes to be seen these lines under it :

"Within this hive we're all alive,
Good liquor makes us funny,
If you are dry, step in and try
The flavour of our honey."

The supplement to the *Illustrated London News* for December 17th, 1851, says that the following was to be seen in the village of

Folkesworth, near Stilton, Huntingdonshire, under the rude figure of a fox :

“ I . HAM . A . CUNEN . FOX
 YOU . SEE . THER . HIS
 NO . HARME . ATCHED
 TO . ME . IT . IS . MY . MRS
 WISH . TO . PLACE . ME
 HERE . TO . LET . YOU . NO
 HE . SELS . GOOD . BEERE.”

It is not always that we find the keeper of a tavern preaching moderation in the same emphatic manner as did the landlord of the Compass in the High Street, Plymouth. The following was (and may be yet for aught we know) to be seen in the triangle formed by a huge pair of compasses :

“ Keep within compass
 And then you'll be sure
 To avoid many troubles
 That others endure.”

The Queen Victoria, a beer-house at Coopersale, in Essex, had the following unlikely supposition on its signboard :

“ The Queen some day
 May pass this way,
 And see our Tom and Jerry.
 Perhaps she'll stop
 And stand a drop
 To make her subjects merry.”

“ Tom and Jerry ” is the slang name for a beer-house as distinct from a place which has a license to sell spirits. Bradford at one time could boast of two persons who combined the duties of a publican with those of a chimney sweep ; both of them set forth their professions in verse, one of them being as follows :

“ Who lives here ? Who do you think ?
 Major Lister ; give him a drink.
 Give him a drink—for why ?
 Because when he's sweeping
 He's always dry.”

For many years previously to 1855 the King's Head Inn at Stutton, near Ipswich, was kept by “ old Nat Dale,” as he was usually called. He had resided in the house for eighty years, and he did not retire from business until he was eighty-four years of age. From 1793 to 1843 he was the parish clerk, he was also a basket maker, and it used to be said at times a barber. The lines upon his signboard were said to have been written by a farmer in the parish :

“ Good people stop and pray walk in,
 Here's foreign brandy, rum, and gin ;
 And what is more good port and ale
 Are both sold here by old Nat Dale.”

There used to be an inn at Hackney named The Shoulder of Mutton and Cat, and below their representations was the following caution to the cat :

“ Pray, puss, don't tear,
For the mutton is so dear ;
Pray, puss, don't claw,
For the mutton is so raw.”

About forty years ago The Bull Inn at Buckland, near Dover, had on its signboard :

“ The Bull is tame, so fear him not,
All the while you pay your shot ;
When money's gone and credit's bad,
It's that which makes the bull run mad.”

Examples of verse such as we have given might be multiplied to almost any extent, but these we have quoted show the general style of their composition ; in many cases the wording is slightly altered, leaving the sense the same. It would be interesting if we could have a complete collection of the signboards and their inscriptions compiled for each county ; until that is done no really exhaustive account of the signboard history of England can ever be written. There has been a great deal published on the subject, but nothing approaching a complete list of signs, past and present, has been attempted so far as we are aware. The sooner such a labour is undertaken the better, for many of the old signs are fast disappearing, and non-heraldic, non-symbolic folly seems to be taking their place.

There are many instances of artists who have painted signs. Holbein, Hogarth, Cox, Morland, Millais, the elder Crowe, Cooper, and several others are believed on good authority to have done so. The heads of poets have frequently been used as signs—Shakespeare, Ben Jonson, Milton, Dryden, Pope, Byron, have all of them had this distinction conferred upon them, though they have not all been used as tavern signs. Like most things which have been handed down from a remote period, there is much that to us is enveloped in the mists of the past concerning signs. The reason of many things connected with them we shall never know, and it is much easier to admit the fact at once, than by wild and foolish theories to bring ridicule on what the past has left to us, imperfect though our knowledge of it be. The symbolism has for the most part been forgotten, the heraldic meanings are no longer remembered, but for the sake of what they once meant to our forefathers, let us look kindly upon signboards, even though they should take the grotesque form of The Cotton Breeches or the Pickled Egg.

Contents of Henry VIII's Wardrobe, 1537.

CONTRIBUTED BY WILLIAM BROWN.

Cal. Hen. viii. State Papers, xiii. (ii.), No. 1191.

Divers p'celles of stuff beyng in the wordrobe at the tyme of vewe taken by Master Kynston and Sir John Dansey, Knyghts, the vij day of October in the xxix yere of R. H. viij. And fyrst for hernes.

Hernes

- Item a lytell whyte horne garnyssched wyth gold, the bawderyke* of blak corse, the sayd bawderyke tyed togyther wyth a buckell of gold, and att every end of the corse a cape of gold w^t a payer of coppelles of sylke & gold
- Item a horne coveryd w^t grene setten garnyssched w^t sylver, the bawderyke y^t of grene sylk & venis gold
- Item v other whyte hornes garnyssched w^t sylver and bawderyk of sylk ryband
- Item iij black hornes garnyssched w^t sylver, ij of them ha(v)yng bawderykes of sylk, the thyrd w^t red corse

Lewerst

- Item a lewer of cloth of sylver
- Item ij lewers of crymsyn velvett

Walkyng staves

- Item a staffe of a vnycorne horne garnyssched w^t gold, havyng a dyell in the topp and att the nether end a vyrall (ferule) of gold
- Item a staffe coveryd w^t blak setten garnyssched w^t gold, havyng vpon the topp of the staffe a perfume, vnder nethe that a box w^t thyrty & ix counters of gold, vnder that a dyell, vnder that a dust boxe, vnder that a ynke pott, vnder neth that a penner of gold, a knyfe the haft of gold, a fyle the haft of gold, a fote rule of gold, a payer of compasses of gold and a whetstone typped w^t gold w^t a vyrall off gold at the nether end.

(1^d)

Yett staves

- Item a cane garnyssched w^t gold havyng a perfume in the topp, and vnder that a box w^t fourty counters (of) gold in ytt, vnder that a dyell vnder an ynke pott of gold, vnder that a dust box of gold, vnder that a penner w^t a penne of gold, a knyfe the hafte of gold, a fyle the hafte gold, a fote rule of gold, a payer of compasses of gold and a whetstone typped w^t gold, and att the nether end a vyrall of gold
- Item a nother cane garnyssched w^t gold w^t a perfume in the topp, and vnder that a dyall, and vnder a knyfe w^t a golden halft a payer of twyches of gold and a payer of compasses of gold

* Bawderyke—belt.

† Lewers—lures for falconry.

Swordes

- Item a beryng sword garnyssched w^t sylver, the sheth sett w^t rosys & flower de lyces
- Item a nother berryng sword, the pomell gylt, the sheth coveryd w^t damaske wyer of sylver & gylt, the chape of gold
- Item a sword that my lord Beawchampe gave the Kyng Hygnes, garnyssched sylver p^cell gylt, the schethe of black velvett chapped w^t sylver, p^cell gylt

Daggers

- Item a ryche dagger the haft and schethe of gold sett w^t counterfett rybees & dyamondes
- Item a dagger, the haft of byrrall sett w^t counterfett stones, the scheth all sylver & gylt w^t a tassell of black sylk & gold
- Item a dagger the haft of curroll garnyssched w^t sylver, the sheth of black velvett coveryd over w^t sylver

(m. 2.)

Yett daggers

- Item a dagger, the haft and scheth all of sylver & gylt, sett w^t counterfett stones of turkas & rubes
- Item a dagger, the haft & scheth of sylver and gylt
- Item a dagger, the haft & scheth of sylver p^cell gylt
- Item a dagger havynge a black haft graven w^t sylver, schetheth of blak velvett garnyssched w^t sylver
- Item ij daggers w^t black haftes, the schethe of black velvett, the haft and scheth garnyssched w^t sylver and gylt of antyk work w^t ij cheynes of sylver and gylt to heng the sayd daggers at his gyrdell
- Item a dagger garnyssched w^t sylver

Lyons and colers

- Item a lyon of whyte sylke w^t a coler of whyte velvett embrotheryd w^t pyrle, the swyvell of sylver
- Item a coler of stele worke w^t a lyon of red sylk, the swyvell of sylver and gylt
- Item ij lyons of sylk and j colers of crymsyn velvett embrotheryd w^t pyrles, the swyvelles of sylver & gylt

Bottell

- Item a bottell coveryd w^t russett velvett, the stoppell a vyce of sylver gylt

Boklers

- Item iij boklers of stele the one gylt

Tergettes

- Item ij tergettes, the one lyned w^t grene velvett, the other crymsyn satten

(m. 2^d)

Hats

- Item a ryche hat, the throme* of venis gold and black sylk

* Throme—body.

Item iij hats of blake sylke pyryld, the one stryped downe w^t a garde of black velvett embrotheryd w^t lase of black sylk & venys gold

Item a hat of blak satten garnyssched w^t a breyde of venis gold & sylver aboutt the verge.

Item a hat of grene sylke throme garnyssched w^t a frynge of venis gold about verge

Item a hat of crymsyn sylk, throme garnyssched w^t red sylk and venis gold

Item a hat of tawne sylke, throme to stirke w^t

Gyrdelles

Item ij gyrdelles of black velvett sett w^t bolyons* of gold and buckelles of gold

Item iij gyrdelles of black velvett sett w^t bolyons of sylver & gylt

Item a hat of black sylk garnyssched w^t venis gold

(m.³)

Swordes and skeynest

Item a bastard sword w^t a gylt pomell, the haft rollyd about w^t lase of venis gold & black sylk

Item a sword w^t gylt hyltes, the pomell & hyltes checkerd

Item iij armyng swordes, the pomell & crosse gylt

Item a tuk,† the pomell & crosse gylt

Item ij skeynes, the pomell and hyltes gylt

Item a skeyne, the pomell and hyltes p^cell gylt

Wodknyves and lytell schorte hangers.

Item wodknyves having whyte haftes, the pomell gylt

Item another wodknyfe w^t a blake haft, the pomell gylt

Item another wodknyfe, the pomell and haft coper & gylt, engraved w^t owtske imagery

Item a wodknyfe havng a pomell lyke a lyoperde hed gylt

Item a lytell and short knyfe w^t gylt hyltes, the haft rollyd about w^t venes gold & red sylk, the pomell havng an ynk horne w^t in ytt, the schethe of crymsyn velvett, havng in ytt a knyfe gylt, at the top of the haft a payer of twyches, a fote rule gylt, a penner of sylver and gylt, a penknyfe the haft gylt w^t in ytt, a hammer w^t a fyle a payer of compasses gylt, a whettstone typped w^t yerne§ gylt

Item a schort knyfe w^t a haft ingrave & gylt

Item ij other schort knyfes, the haft of hybanes,|| the pomell gylt

Item a lytell schort knyfe, the haft of yerne ingraven.

Item a woodknyfe of murystone makng the hyltes black vernyssched

Item a lytell schort hawkyng knyfe the hyltes black vernyssched

Item a turke blade, the hyltes vernyssched, the pomell coveryd w^t velvet

Item ij lytell schorte knyfes, the hyltes after the old makng, blak vernyssched

* Bolyons—bullions or hooks for fastening the girdle.

† Skeyne or skeen—a particular form of sword.

‡ Tuk—a rapier.

§ Yerne—iron.

|| Hybanes—ebony.

(m. 3^d.) Item a sword w^t a blew velvett scabard, the pomell & hyltes vernyssched

Item viij skewnes ther pomelles & hyltes black vernysschid, one of them havynge chape of sylver

Item a sword, the hyltes & pomell vernyssched

Dagers

Item a greate long dagger the haft sett w^t small bolyons of laten, the schethe of black velvett garnyssched w^t a wreth of sylver

Item a dager like a payer of compasses, the haft & pomell and chape all gylt

Item xiiij other dagers wyth black haftes, havynge barres of yerne gylt ronnyng from the pomelles to the blade, the pomelles and chape gylt

Item a great brod dagger, the hand bond about w^t sylke, the pomell and chape gylt

Item a lytell dagger w^t a blak haft havynge a scheth of horne, the pomell and chape gylt

Item a dager, the haft pomell & scheth of yerne p^cell gylt

Gyrdelles.

Item iij gyrdelles of crymsyn velvett, sett w^t bokelles & bolyons of copper gylt

Item ij gyrdelles of whyte & purpull velvett, the bokelles and bolyons of coper gylt

Item iij gyrdelles of black velvett and bolyons coper gylt

Item v other gyrdelles of black velvett, imbrotheryd w^t venis gold the bokelles and bolyons copper and gylt

(m. 4.) Arming poyntes remayning in the caskett

Item a dosyn of armyng poyntes of grene sylk and venis gold w^t aglettes of gold

Item a dosyn of armyng poyntes of red sylk and venis gold wyth aglettes

Item a dosyn of armyng poyntes of whyte sylke and venis gold w^t aglettes gold inamyld

Item a dosyn of armyng poyntes of purpull sylke and venis gold w^t agletes of gold

Item viij armyng poyntes of whyte silk and venis gold w^t aglettes of gold

It. viij other poyntes of whyte silk and venis gold w^t aglettes of sylver and gylt

It. a dosyn of great armyng poyntes of red sylk and venis gold w^t great aglettes of gold

It. a thyrte armyng poyntes of grene sylk and venis gold w^t square aglettes of gold lackynge two aglettes

It. vj armyng poyntes of grene sylk and venis gold w^t agletes of gold

It. ix old armyng poyntes of dyvers colours w^t aglettes of gold lacking ij agletts

It. a dosyn of grene ryband poyntes w^t small agletes of gold.

It. twelve purpull ryband poyntes w^t small aglettes of gold and one whyte ryband poynt w^t small agletes of gold.

- It. nyntene payer & one aglettes of gold and twenty and fower small
bottoms of gold in one payer
- It. vj great bottoms of gold inamylyd, vij small bottoms of gold
inamylyd, and nyne tabull aglettes of gold inamylyd in a nother
paper vessell
- (m. 4^d) It. a leven great bottoms of gold w^t rosys inamylyd
- It. iiij payer of aglettes of gold inamylyd
- It. fower payer of aglettes of gold wrethyd
- It. ten payer of small aglettes of gold
- It. two payer of aglettes of gold
- It. foure hokes of gold for a sword gyrdytt w^t a chape of a sword of
sylver and gylt
- It. ij dog hokes of gold
- It. two bockelles of sword gyrdelles of gold w^t dog hokes
- It. hundryth and twelve payer of aglettes of gold of the smallyst sort
- It. fourty and two small aglettes of gold inamylyd w^t whyte amell
- It. nytene payer of small aglettes of gold inamylyd
- It. fyve whyte poyntes w^t aglettes of gold of the smallest sort
inamylyd
- It. seven payer of aglettes of gold wrethyd w^t fyve small bottoms of
gold
- It. twenty and vj aglettes of gold inamylyd of the smallyst sort
- It. syx bottoms of gold aglettes and fyve of gold inamylyd
- It. foure score and one payer of aglettes of gold of sondry sortes
some inamylyed
- It. fourtene payer and a aglett of rownd aglettes of gold inamylyd
- It. thirty small bottoms of gold w^t rosys inamylyd
- It. xiiij botons of gold w^t antykes
- It. a longe braselet of gold enameled w^t ij botons of gold
- It. xxxij peyre and j aglettes of gold of ij sortes of the meane sorte
- It. xlv peyre of agglettes of gold enamell of the smalle sorte
- It. xxj rounde botons of gold of the meane sorte enameled
- It. x botons of gold enameld
- It. viij peyre of agglettes of gold enameled of the smalle sorte
- (m. 5) It. xxij flatte aglettes of gold enameled of the meane sorte
- It. vj peyre of aglettes and viij botons of gold enameled of the
meane sorte
- It. vj grett botons of gold enameled
- It. two booles and two pendauntes of gold opon crymsyn velvett,
garneshyd w^t gold of goldemsyth (*sic*) werkes, lackynge the
garnysshynge in the places
- It. vij peyre of agglettes of gold vnameled of the meane sorte
- It. xxvj aglettes of gold of the flatte makynge enameled whyte
- It. xlvij peyre of grett aglettes of gold rounde enameled
- It. xxiiij peyre and one aglettes of gold wrethen vnameled of the
meane sorte, and xxiiij botons of gold of the smallest sorte
- Item xviiij flatte aglettes of gold enameled
- It. xxix peyre of aglettes of gold enameled of the smallest sorte
- It. a broche of gold enameled w^t the picture of a man and a woman,
the man lackynge his head

- It. xviij small botons of gold and xxj peyre of aglettes of gold of the smalle sorte
 It. vij peyre of flatte aglettes of gold enameled
 It. xxiiij peyre of smalle aglettes of gold enameled
 It. viij peyre of smalle aglettes of gold enameled
 It. iiij flatte peyre of aglettes of gold enameled
 (m. 4^d) It. xv smalle aglettes of gold enameled
 It. xxxv grett botons of gold enameled
 It. xij peyre of smalle aglettes of gold, parte of them enameled and parte vnameled
 It. v meane botons of gold onameled & one lytle boton of gold enameled
 It. iij longe botons of gold inameled and one flatte aglette of gold inameled
 It. a dogges hoke of gold inameled
 It. lx peyre of small clapsys (*sic*) of gold for horsys and a small andelett of gold

Testamenta Antiqua.

V.

WILL OF ROBERT HALL OF MATLOCK, DERBYSHIRE, 1622.

York Registry, 1646-7, August Bundle.

In the name of God, Amen, the ninth day of October, in the twentieth yeare of the Reigne of our sovereigne lord James by the Grace of God King of England, Scotland, France, and Ireland, defender of the faith, etc. ; and of Scotland the fiftie sixe, 1622. I, Robert Hall of Matlocke, in the countie of Darbie, gent., of perfect sence and good remembrance, thanks be to God therefore, and not minding to die intestate, make and ordaine this my last will and testament in manner and forme followinge. First and principallie, I comend my soule into the hands of Almighty God my maker, trusinge onelie by the merittes, death, and pretious blod sheeding of Jesus Christ, his onelie Sonne my onelie Savioure, that my soule shal be saved at the day of Judgment ; and that I may be placed amongst the electe and saints of God, to singe praises to God for ever with them. And touching my personal and reall estate, I give and bequeath all my lands and goods, cattals, creaditts, and debtes, to Myllicent my deare and loving wyfe, and her I make my hole executrix of this my laste will and testament.

In witnes where of, I the saide Robert Hall heireunto sett my hande and seale, the day and yeare first above written, in the presence of Thomas Mylnerke, Dorotheie Flint, Thomas Flint, Henrie Wooddis, Henrie Flint.

Robert Hall his seale.

Proved 6th August, 1646.

WILL OF EDWARD BURTON OF LONG EATON, DERBYSHIRE,
1638.*York Registry, 1638-9, September Bundle.*

In the name of God, amen. The twelfth day of Aprill, in the yeare of our Lord God one thousand six hundred thirty and eight, I Edward Burton of Long Eaton, in the county of Darby, yeoman, beinge of good and perfect memorie, thanks be given . . . * make this my last will and testament in manner and form followinge. First, I commend my sail into the hands of God my creator, trustinge assuredly to be made partaker of everlastinge life, through the onely meritte of Jesus Christ my alone saviour and redemer, and my body to be buried in the parish church of Eaton. And for the . . . * and disposinge of all my worldly goods, chatels, lands, and tenements, I give, devyse, and bequeath them as hereafter followth. First, I give and bequeath to my eldest sonne Henry Burton my house wherein I dwell, with all the odd freehold lands thereunto lieyinge . . . * onelye excepted. And with in the same house my great table, with the frame and the benches and formes belonginge to it. All my benches and shelves in any part of my dwellinge house, my brewinge lead, my pumps, hand mill, and all the doores belonginge to my said dwellinge house, on . . . * about the yard, all the glasse windowes about the same, all my planchers, manigers, and cratches, in any of my stables or other outhouses, all my twelwe stoopes, railles, and pailles about any of my said houses or grounds, all my rainges, and my horse trough, one sleepe fat, and my . . . * and to hould the said house and premises to him the sayd Henry Burton and his heires for ever (except before expressed). Itm I give and bequeath to my son John Burton and his heires for ever, two dwellinge houses situate and beinge in Long Eaton aforesaid, now in the houldinge or occupation of John Horobbin, and Widow Barton, together with all barnes, buildings, houses, stables, kilnes, and fouldyards, closes, crofts, orchards, gardens, hemyards, wayes, easments, and appurtenances whatsoever to the same belonginge, together with two beast commons and tenn sheep commons in the fields and commonable places of the sayd towne of Long Eaton, with all commons, commoditys, and profitts to the said houses, closes, crofts, and premises belonginge or in any wyse appteyninge, or to, or with them, or any of them, usually demysed, occupied, or carryed. And alsoe one messuage or tenement in Long Eaton aforesaid, with all barnes, stables, cottages, outhouses, orchards, gardens, fouldyards, and appurtenances what so ever to the same belonginge. And alsoe one close lyinge on the east side of the said house, now in the houldinge of Henry Husse, together and with two oxgangs of land, meadow, and pasture, to the sayd messuage or tenement belonginge, being the same lands which are expressed in one indenture of lease, made by me the sayd Edward Burton to William Burton, my naturall brother, bearinge date the fourth day of December, in the eighth yeare of the reigne of our

* These portions of the will have been injured and have become illegible.

late sovereigne King James of England, etc. And alsoe one ley lying in Well Sicke, beinge freehold land, and belonginge to my house wherein I dwell. And my will is that the cheife rent daie for all the foure oxgangs shall be paid out of the lands of the said John Burton my sonne, by him and his heires for ever; and the ould barne, belonginge to the said messuage called the Nether House, be repayed out of my goods before they be devysed. Provided never the lesse, and my wyll is. And I doe here by give, devise, and bequeath all my sayd lands to my said son John, to the executors of this my will for the tearme of six yeares next after my decease, towards the increase of the porcions of all my children, Henry onely excepted; but all the profitts whereof William Burton and Ellen Burton two of them shall be payed equally the two first yeares profitts, and the rest of my said children to receave the profitts and increase of the sayd lands amongst them as they shall severally accrue to their ages of one and twentye yeares; and also I give to my sayd sonne John one hundred pounds, to be payd unto him by my executors when hee shall accomplish and be of the full aige of one and twenty yeares, out of my goods, cattels, chattels, bills, and bonds, and the profitts which shall be made out of the said lands and tenements given as aforesaid; my executors to dispose of for the uses aforesaid for the tearme of six yeares, and accruinge to him for his part, to be accompted as part of the said some of one hundred pounds. Also I give and bequeath to my daughter Ellen one hundred and twenty pounds, to be payd unto her within six monthes next after my decease. Allsoe I give to my brother William Burton fourty shillings. And whereas my brother Henry Burton oweth me twenty shillings, I doe by this my will forgive it to him. Alsoe I give to my sonne Henry Burton one Twinter* bay filly with a whyte foote. And whereas my brother in law Roger Radford oweth me as appeareth by his bill fiteene shillings, I doe by this my will freely forgive it to him. And I give to my sister Mary his now wife five shillings. Alsoe I give to my sister Margery five shillings. Item I give to my sister Elizabeth Fowke five shillings. I give to every one of my naturall brethren and sisters children three shillings four pence a peece. Itm I give to the poore in Long Eaton aforesayd ten shillings. To every one of my god children foure pence a peece. Itm I give to the poore in Sallow tenn shillings. To the poore in Breason five shillings. To the poore in Draycott five shillings. To the poore in Wellstropp two shillings. To the poore in Addenborowe parish three shillings. Also I give to my brother George Burton twenty shillings, and to my brother German Burton fourty shillings, and to his wife twenty shillings. Item I give to every one of their children three shillings four pence a peece. Item I give to the churchwardens and overseers of the poore in Long Eaton and Sawley the sommes of fiteene pounds, upon condicion that they, or some of them, shall make or cause to be made an estate of freehold lands with in two yeares next after

* Twinker—two winter's old.—*Halliwel*.

my decease for the payment of thirteene shillings foure pence yearly to the poore in Long Eaton aforesaid. And to the poore in Sawley six shillings eight pence yearly aforesaid ; but if they, or some of them, do fayle to make or cause to be maide such an estate with in the tyme aforesaid, I doe then give the said fifteene pounds to my children equally to be devided amongst them. Alsoe my will is that all my credits which shall be indebted unto me at my decease under fifty pounds a peece shall have one halfe yeares use of their severall somes soe owinge freely forgiven them. Alsoe my will is that Henry Burton my eldest sonne shall paye to his brother William Burton the some of thirty pounds, within two yeares next after my decease ; and to his brother Richard Burton thirty pounds with in five yeares next after my decease ; and to his brother Edmond and his sister Johan eyther of them thirty pounds, when they shal severally accomplish the age of one and twenty yeares. But if my sayd son Henry Burton shall make default of payment of the foure last recyted thirty pounds in manner and forme aforesaid, Item I give to the said William, Richard, and Edmond Burton my sonnes, and Johan my daughter, the two oxgangs of freehold lands belonginge to my late mother's house, lying in Long Eaton aforesaid, which are not containyd in a leas formerly made to my brother William Burton, but came to mee from my said mother by discent. To hould the same to them, and theire heyres for ever, equally amongst them. Alsoe my will is that my said son Henry Burton shall pay to my sister Ellen Husse, my brother Anthoney Burton eyther of them, twelve pence a quarter yearley duringe theire natural lives, to be given adiatly after my decease, whereof if he shall make default of payment upon demand, then it shall and may be lawfull for the aforesaid Ellen and Anthony, or theire assignes, to enter to the Dovecoate close lyinge at Westcrope, and the same quietly to hould untill the said twelve pence a quarter shal be payd with . . * . therof* . . . in or theire assigns or assignes. Item . . * . Intent and meaninge is that my sayd children Richard Burton, Edmond Burton, and John Burton shall have payd unto them by my executors as they shall severally accomplish theire severall ages of one and twenty yeares, every of them soe much money out of my goods, cattals, chattels, bills, and bonds, shall make theire severall porcions two hundred pounds a peece, computinge and accomtinge what I have formerly given and bequeathed unto them as aforesaid, by the rents and profits of lands or otherwyse. Item my will, true intent, and meaninge is, that my executor shall out of the sale and increase said porcions out of my sayd children Richard Burton, Edmond Burton, John Burton, and Joane Burton keepe them at schole, and give them such other good education as they in theire judgement and discrecon conceive them to be meete, and mayntayne with all necessary and sufficient mayntenance* . . . drinke, lodginge, cloathing, washing, and . . . untill they shall severally accomplish the age of one and twenty yeares. Item I doe give and

* These portions of the will have been injured and have become illegible.

bequeath unto my son William Burton soe much more money to be payd by my executor, within twelve months next after my decease out of my goods and other my estate as aforesaid, as shall make up his porcion one hundred and three score pounds, with the sayd legacy to him formerly given as aforesaid. Item my will is that my said legacies, funerall expenses, and provinge of this my will beinge allowed, that for the*. . . of my goods, cattells, and chattels, as well moveable and unmoveable, not forrmly bequeathed which shall arise out of my whole estate therein, shall be by my executors given and disposed to the uses followinge: That is to say, That the same shall be devidid into three partes, wher of my sonne William Burton shall have one full part to himself, and Ellen Burton, Richard Burton, Edmond Burton, and Johan Burton, the other two partes equally to be divided amongst them, to be payd unto them within twelve monthes next after the proveinge of this my will. Also my will is that any of my children die before the come to the aige of one and twenty yeares, that then his or her parte, and porcion, soe dyinge, shal be equally divided amongst all the rest of my said children. And lastly, I doe herebye ordeyne and make my said brethren in law George Burton and German Burton executors of this my last will and testament, and I doe make my two sonnes Henry Burton and William Burton supervisors of the same. In witness where of I have hereunto put my hand and seale, the daye and yeare first above written. Henry Burton, Thomas Towle.

Proved 11th October, 1638.

NUNCUPATIVE WILL OF WILLIAM GREENE OF NEWARK,
PLUMBER, 1641.

York Registry, 1642-3, May Bundle.

Memorandum that the 8th daie of March Anno Domini, 1641, William Greene of Newarke, in the countie of Nottingham, plumber, beinge dangerouslye wounded with a fall from the church of Norwell in the countie aforesaid, and yet beinge of perfect memorie, did desire us who have here unto subscribed our names then to take observation of his wordes as beinge his last will and testament in case his woundes should disable him further and better to expresse himselfe. Namely, he did then and there give and bequeath unto Elizabeth his wife all his goods whatsoever to the use and behoofe of her the said Elizabeth and of his children enjoyneing her further to pay his debtes and to be good unto Willm Greene his aged father. In witnes where of we have hereunto subscribed our names March 15th, 1641. And it was his intention to make his wife his executrix. Witnesses: John Jeas, Tho. Rose, Jone Webster, Elizabeth Horsepoole, Anne Beedham.

Proved 5th May, 1642.

* These portions of the will have been injured and have become illegible.

Notes on the Cathedral Churches of Sweden.

BY T. M. FALLOW, M.A., F.S.A.

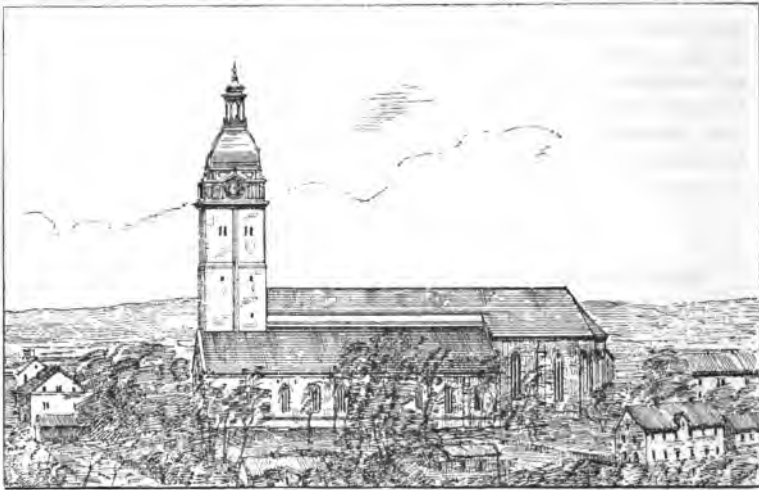
IV.

STRENGNÄS.

The Cathedral Church of St. Peter and St. Paul.

THE little town or "city" of Strengnäs is beautifully situated on the southern shore of the Mälär Lake, on a small promontory or plot of ground which is surrounded on three sides by water.

Strengnäs is easily reached by water from Stockholm. It is only a small place, with a population somewhat under 2,000, but it is of considerable antiquity, and has been the seat of a bishopric since



STRENGNÄS CATHEDRAL, FROM THE SOUTH.

the first half of the twelfth century. Some twenty-four bishops ruled the see up to the Reformation, and it is still one of the bishoprics of the Swedish Lutheran Church.

Built on the slope of slightly rising ground, surrounded by picturesque wooden houses, and encircled by trees, the cathedral of Strengnäs, with its tall and striking western tower, appears to great advantage. No other cathedral in the north enjoys so favourable a position, or one which suits it so well. In its own degree, the position and environment of Strengnäs cathedral may be compared to the similarly favourable situations of Salisbury and Durham in England, or of Cashel or Killaloe in Ireland.

Strengnäs cathedral also possesses another advantage over the other ancient cathedrals of Sweden, and that is, it has so far escaped the process miscalled "restoration." It is to be deeply regretted, however, that a project for mischief of the kind is in prospect. When it is seen what dire injury has been inflicted on the fabrics of the other Swedish cathedrals by the mistaken attempt to rehabilitate them with a medieval aspect, it is the more deeply to be deplored that the quaint and interesting cathedral of Strengnäs should be threatened with disaster of the kind. The Swedish nation will rouse itself some day, when it is too late, and deplore the mischief which well-intentioned people have inflicted on its ancient churches, under the idea they had conceived in their ignorance of "restoring" them.



STRENGNÄS CATHEDRAL FROM THE WEST.*

It is uncertain when the cathedral was begun,† but it is generally thought that the foundations were laid during the episcopate of Bishop William (1160-1208). It was, however, either begun, or at any rate continued, under Bishop Kol in the early part of the succeeding century. The chief builder was Bishop Anund (1275-1291), during whose episcopate much assistance was rendered by

* From a photograph by Alex. Lindahl, Stockholm.

† See *Strengnäs och dess Domkyrka* af F. Lilljekvist, Stockholm: R. Blaedel and Co. The writer desires to acknowledge his obligations to Hr. Lilljekvist's work for much of the historical information in this paper.

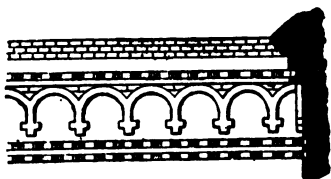
various persons. In 1275 Duke Eric bequeathed a considerable amount of property to the church, and the bishops of the other Swedish sees assisted according to their ability; while the bishops of Oslo, Stavanger, Bergen, and Hamar in Norway, as well as the bishop of Orkney, each granted indulgences of forty days to all those who assisted the work. By the year 1291 the cathedral was so far finished as to be consecrated, when it was dedicated, with much ceremony, to St. Peter and St. Paul, whose figures appear on the old city seal of Strengnäs, with the legend :

SIGILLV CIVITATIS STREGINESIS. Unfortunately it was set on fire on the very day of its consecration and burnt down. This accident is traditionally attributed to one or more of the numerous tapers, burnt on the occasion of the consecration, having set fire to the building.

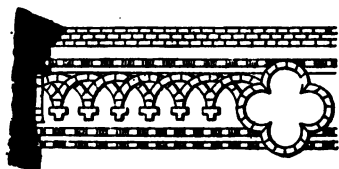
The church then burnt comprised the four easternmost bays of the present nave. When it was rebuilt the nave was lengthened westwards, and a break in the masonry may be observed where the lengthened portion begins. A change of design is also noticeable in the corbel below the existing roofs of the side aisles. At the eastern end this is composed of a series of small semi-circular arches, but in the western part the arches intersect one another (see illustration).



SEAL OF BISHOP ANUND (1275-1291).*



ARCADE, EASTERN PORTION.



ARCADE, WESTERN PORTION.*

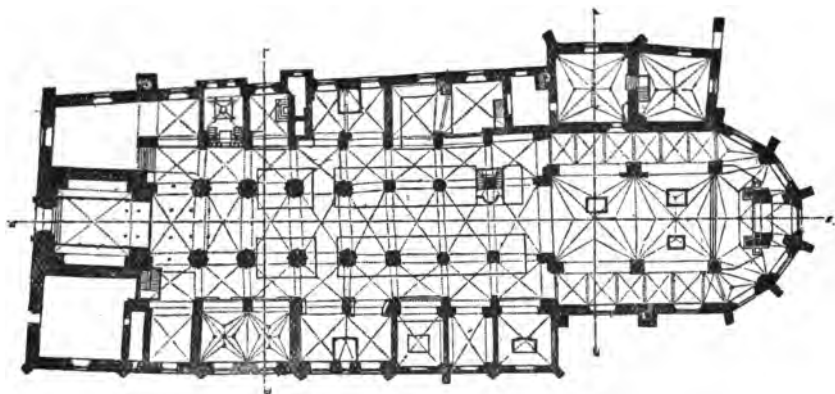
The church, as rebuilt after the fire which followed its consecration, appears to have been a simple parallelogram, with four small

* Copied from the illustration in Hr. Lilljekvist's book.

towers at each corner, and (although there is no existing evidence one way or the other) with probably an apsidal termination at the east end.

As time progressed the church was altered and added to, until it reached its present form, with chapels attached to both sides of the nave, a tall tower at the west end, and a lofty choir ending in an apse at the east, while the general characteristics of the church became those of a comparatively late medieval building.

The west tower was built between 1420 and 1445, and the picturesque cupola on the top of the tower in 1740-45, in place of a tall spire, which it is said was blown down in 1723. At the end of the fifteenth century Bishop Konrad Rogge (1480-1501) removed the old choir or chancel, and in its place built the existing apsidal choir. He, no doubt, at the same time effected other



STRÄNGNÄS CATHEDRAL. GROUND PLAN.*

alterations which obliterated the older features of the architecture of the building, and brought them very much into their present form. The chapels on either side of the nave aisles were of gradual growth. As early as 1344 "Nils Magnusson's Chapel" is mentioned; and a few years later that of St. Peter and St. Paul, in which St. Andrew's altar was placed, is also mentioned. In 1400 the chapel of St. Eskil is named; and a few years before his death Bishop Konrad Rogge founded the guild of St. Mary, which was to consist of six clerks, who were to sing the Hours of Our Lady in St. Eskil's chapel. Records concerning the chapels of All Souls (founded by Bishop Arnold, who sat from 1419 to 1429), of the chapel of the Holy Cross, and that of St. Brita, all occur before the middle of the fifteenth century, showing how rapidly the series of chapels was added to the main building. At present they have most of them been turned, according to Swedish custom, into the

* Copied from the illustration in Hr. Lilljekvist's book.

mausoleums of distinguished families, and their interest is supposed to lie mainly in the persons whose tombs they enclose.

The curious arrangement of the vaulting of the central nave roof can be seen from the accompanying illustration, taken from the east



STRÄNGNÄS CATHEDRAL. THE INTERIOR, LOOKING WEST.*

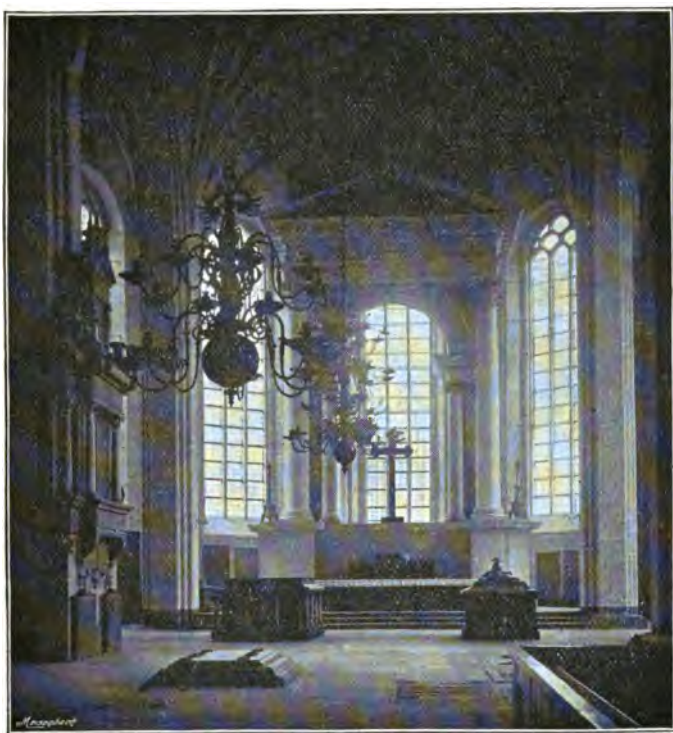
end of the church, while the character of the choir added by Bishop Rogge can be pretty well gathered from the illustration of the interior, looking eastwards.

The dimensions of the cathedral, according to Mr. Murray's

* From a photograph by Alex. Lindahl, Stockholm.

Handbook for Travellers in Sweden (Edit. 1877), p. 63, are as follows: length 300 feet, width 112 feet, height of tower 250 feet.

Among the most notable of the persons buried in Strengnäs cathedral is King Charles IX., whose tomb, originally surmounted by a fine equestrian figure, and guarded by a beautiful screen of hammered iron, now stands bare and desolate, on the Epistle side, in



STRENGNÄS CATHEDRAL. THE CHOIR, LOOKING EAST.*

front of the altar rails. He is buried in a vault below, together with his two wives, Maria of Pfalz, and Christina of Holstein, as well as his son, Charles Philip, and the daughter of Gustavus Vasa. In the other tomb, on the Gospel side, lie King Charles's daughter, Katherine, together with her husband, John Kasimir, and other royal persons.

Within the inner sacristy of the cathedral are preserved the beautiful crowns of Charles IX. and his Queen Christina, together with their sceptres and orbs, which were originally buried with the

* From a photograph by Alex. Lindhal, Stockholm.

king and queen. Mr. Horace Marryat, whose work on Sweden has already been quoted more than once, gives a curious account of his own inspection of these regalia, while they were still lying in the coffins. He says, "We had heard tales of regalia lying hid in the coffin of Charles IX.; how thirty years since, the vault had been visited by King Bernadotte, and by his orders reclosed. The bishop was absent, so we sent a humble petition to the dean, saying we should like to see it. . . . That very afternoon we received a message kindly granting our request. At three o'clock, the keepers of the vault, four in number, proceeded to the library; each opened his own lock, then took from the coffer the key of dormitorium. The stone removed, we descended the staircase; several rows of coffins lay within, some of mouldering wood richly ornamented, others of tin and copper. So many years had elapsed, no one knew in which the regalia lay. In the first from which the lid was removed was nothing but dust; to a piece of wood hung fastened a gilded wasa, the letters M.P., date 1589—all that remained of Mary of Pfalz. . . In the adjoining coffin lies Charles IX., a skull without a jaw—side by side with his regalia, a covered crown of rich workmanship, gold, and enamelled, the points tipped with perles fumées, the jewels chrysolites—orb and sceptre *en suite*, the stones cut in brilliants and table. Christina of Holstein's regalia is that of a widowed Queen, a regalia of "dule," unjewelled; the crown of pretty design, ornamented with roses, pansies, and a small star-shaped flower—the whole of black enamel and gold. Queen Christina's head is missing—she requires a crown no longer. These objects should be removed to Stockholm and placed in the Historic Gallery."*

The removal of these beautiful objects from the coffins to a place of security in the church, has obviated any necessity for the repetition of such a ghastly inspection of them as that recorded by Mr. Marryat.

Besides the crowns, orbs, and sceptres, Strengnäs cathedral also possesses several other objects of considerable beauty and interest. Among these may be mentioned three very fine triptychs or altar pieces. The largest of these, which is about 20 feet in width, was given by Bishop Rogge, whose benefactions to the cathedral have been before mentioned. It was the work of a Brussels craftsman, and is most beautifully carved, containing no less than two hundred figures. In the upper part of the central panel is the Crucifixion, and below it our Lord bearing His Cross. On the right panel is our Lord before Pilate, and on the Epistle side, the Descent from the Cross, or perhaps, to speak more accurately, a representation of our Lady of Pity, with the cross in the background, and angels and figures grouped on either side.

The door on the Gospel side has the Entry into Jerusalem, and our Lord's agony in Gethsemane; the other door has our Lord showing Himself after the Resurrection, and the Ascension. The painting on the exterior of the doors represents (on the Gospel side) the Circumcision, and the Visit of the Wise Men, and (on the Epistle

* *One Year in Sweden*, p. 74.

side) the Nativity, and (perhaps) the Marriage at Cana of Gallilee. In the picture of the Circumcision, there is painted on the towel the words : *ISTUD FACIEBATUR IN BRUXELLA*. This magnificent piece of furniture originally adorned the High Altar. It might be replaced in its old position with advantage, in lieu of the spiritless classical baldachino now there.

Another fine altar piece was also the gift of Bishop Rogge, whose arms are painted on it. The Crucifixion is in the centre, the *Ecce Homo* on the Gospel side, and the Resurrection on the Epistle side. On the outside of the doors are painted the four Doctors of the Church : SS. Ambrose, Gregory, Jerome, and Augustine.



STRENGNÄS CATHEDRAL. COPE OF BISHOP THOMAS SIMONDSSSEN.*

The third altar piece is now in the Ecclesiastical Museum. In the centre is the Nativity, with various sacred scenes on the sides.

In a small chamber on the south side of the cathedral, and known as "Biskop Kurts Kammare," are preserved some memorials of the munificent benefactor of the cathedral, Bishop Konrad Rogge. These include some books with entries in the bishop's handwriting. Among them may be mentioned "*Horologium Sapientiæ Sanctæ*," wholly in the bishop's writing, and "*Lactantii Institutiones Adversus Gentes*," bought by the bishop while a student at Perugia, according to an entry in it, made by him at the time. A copy of the *Missale Strengnense*, 170 copies of which Bishop Rogge had printed at Lubeck, in 1487, is also preserved in this apartment. A fine pair of bishop's buskins, also assigned to Bishop Rogge, is kept here; but some doubt has been thrown on their identity, and it is thought that they must have belonged to a previous bishop.

Another object of very considerable interest is the bronze font. It has, however, been removed to the Ecclesiastical Museum. The bowl, which is bell-shaped, is supported by four figures, which rise from a dome-shaped base. Round the bowl, in four lines of raised

Lombardic lettering, is the Angelic Salutation in Latin. Some stalls from the choir of the cathedral are also preserved in the museum.

Several ancient vestments belonging to the cathedral have also been preserved, and are deposited in the museum. We cannot, however, attempt to describe them separately, but a cope of purple velvet, richly wrought in gold, and with the Annunciation embroidered on the hood, is figured here on account of the beautiful, and very curious silver-gilt pendant attached to the hood. This is probably unique. The ball, which is composed of open tracery, has a plain band round it, on which is inscribed, in black letter characters, *orate pro thoma epo strengnens* (sic). This connects the cope with Thomas Simondssen, bishop of Strengnäs from 1430 to 1443.



STRENGNÄS CATHEDRAL. MORSE AND PENDANT TO HOOD OF
BISHOP THOMAS SIMONDSSSEN'S COPE.*

Attached to the cathedral, as has been already mentioned, is an ecclesiastical museum. This contains a large number of highly interesting, and beautiful, medieval objects which have been collected from the various churches in the diocese. It is, however, out of the question to attempt to describe them here. The interest of several of them is very great, and in the second part of his book Hr. Lilljekvist gives an excellent illustrated description of the different articles *seriatim*.

* From a photograph by C. F. Lindberg, Stockholm.





MONUMENTAL BRASS RECENTLY FOUND IN OTTERDEN CHURCH, KENT.

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Discovery of an Unrecorded Monumental Brass.

BY REV. CANON W. A. SCOTT ROBERTSON, RECTOR OF OTTERDEN.

A MONUMENTAL brass, commemorating Thomas St. Leger, of Otterden, in Kent, who died in April, 1408, was discovered on the 7th of September, 1894, beneath the flooring of some pews in Otterden church. (Plate viii.) During 140 years this monument had been thus hidden.

Otterden church was entirely rebuilt during the years 1753 and 1754. Since that time this monumental slab, seven and a half feet long, had never been seen. Consequently the effigy, in brass, of Thomas St. Leger clad in armour, has not been mentioned in any list of monumental brasses. Hasted, in his *History of Kent*, states that a tomb for him had been erected in Otterden church, but Hasted did not know that any part of it remained.

Upon this monument two shields of arms are lacking from the upper part of the slab, and some insignificant portions of the marginal inscription are gone. Otherwise the brass is perfect. Details in the treatment of the legs and feet of this effigy suggest to me the idea that the artist who designed St. Leger's monument also designed that of Sir John Wylcotes, at Great Tew, Oxfordshire, in 1410. The greyhound, beneath the feet, has its head so turned backward and upward that its eyes look up to its master's face. The hound's collar, with its pendant ring; the careful execution of the studs of ten rivets in the acutely pointed sollerets; and the arrangement of the spurs, with their guarded rowels, are minute details alike in both. The fingered leathern gauntlets, with scales of plate upon each finger, and two rows of gadlings, or knobs, one on each knuckle and one on the mid-joint of each finger, are also alike in the two effigies. The gauntlets of Thomas St. Leger seem to show the finger tips and finger nails protruding above the ends of the gauntlets' protecting plates. It is possible, however, that the uppermost scales of plate may be so engraved as to produce this appearance.

St. Leger wears a *camail*, having at its lower edge an ornamental fringe of bunches of rings, but he has no gorget of plate, nor any collar of SS. or other livery. Beneath his armpits are seen gussets of mail, not covered by roundels, nor by plates of any shape. Beside the armpits, there seem to be indications of fringe, or ornamental braid, bordering the armholes of a *jupon*; and below the horizontal military hip belt appears a fringe, which seems to ornament the bottom of a *jupon*. Nevertheless, the joints of a skirt of *taces* are all visible.

St. Leger's sword and dagger (or anelace) are so attached to the hip belt that we see the full length of each weapon, none of it being hidden by the wearer's body. A simple but effective scroll is engraved upon the sword's sheath from top to bottom. Of St. Leger's hauberk of mail we see the lower edge only; it has an ornament of bunches of rings similar to that upon the *camail*.

The inscription is so short that it was difficult to make it occupy all four sides of the slab. The capital H and the orthography of the surname are worthy of notice, in the words *Hic jacet Thomas Seintlegier*. This gentleman, who died on the 22nd of April, 1408, was Lord of the Manor of Otterden, which he inherited from his mother, Lora *née* Peyforer, who brought it in marriage to his father, Thomas St. Leger, senior. The younger Thomas St. Leger married, before 1385, Juliana, the wealthy widow of James Lapyn, of East Hall, in Murston. When she married St. Leger she already had two sons—one by Lapyn, her first husband, and another by John de Cobeham, her second husband. By Thomas St. Leger, who went to reside with her at East Hall, she had two daughters only—Joan St. Leger, born about 1385, and Alianora St. Leger.

While St. Leger resided at Murston in 1387, he, as patron of the benefice of Otterden, presented a rector to that living. He exercised his right of patronage again in 1393. When Thomas St. Leger acted as Sheriff of the County of Kent, 1396-97, he resided at his Manor House in Otterden, and kept his shrievalty there. When he died, in 1408, his wife Juliana, for the third time a widow, survived him. She enjoyed his Manor at Otterden for her life, and in right thereof presented a rector to the benefice in 1410. She died in 1417, possessed of East Hall in Murston, as well as of Otterden Manor.

Thomas St. Leger's daughter Joan inherited Otterden, and ultimately also her mother's Manor of East Hall. She married a widower, Henry Aucher, of Losenham in Newenden. When he died (before 1413), he left a son, Henry Aucher, who ultimately inherited his mother's estate at Otterden. She, however, married twice after her first husband's death, and her East Hall estate went to the son of her second husband. She was buried near the altar in Otterden Church, as her father had been.

Her grandson, John Aucher, re-built the Manor House at Otterden, and part of his building still remains, beside the well, in the west end of Otterden Place. John Aucher married Margaret Church of Eastling, whose widowed mother, Isabel Church, was buried at Otterden in 1488. Isabel Church's monumental brass was also discovered beneath the pews, beside that of Thomas St. Leger, on the 7th of September, 1894.

John Aucher (great grandson of Thomas St. Leger) was buried in Otterden Church in 1502. His monumental brass remains in the floor, near the north wall of the nave.

There is also, in Otterden Church, a monumental brass commemorating his son James Aucher, who died in January, 1509. James Aucher's grandson, John Aucher of Otterden, had no male issue. His daughter, and heir, Joan Aucher, married Sir Humphrey Gilbert, who, in the reign of Queen Elizabeth, sold Otterden Manor to William Lewin, LL.D., Judge of the Prerogative Court of Canterbury. Thus, Thomas St. Leger and his descendants were Lords of the Manor of Otterden for three centuries.

Dr. Lewin built the greater portion of the existing Manor House, called Otterden Place. He died in 1598. His magnificent marble

tomb, with recumbent effigies of the judge and his wife, still adorns the north wall of the nave of Otterden Church. Beside it, stands the equally handsome monument of his son, Sir Justinian Lewin. That gentleman left no male heir, so that his estate here passed, with Sir Justinian's daughter, to Richard Rogers of Bryanstone, in Dorsetshire. Her daughter by him became Duchess of Lennox and Richmond, and was the last owner in whose veins flowed the blood of the Lewins. Through the family of Curteis, Otterden Manor came to the Wheler family, in whose members it has remained vested ever since, during one hundred and eighty years.

The rector now desires to remove Thomas St. Leger's brass to an open space at the east end of Otterden Church. The masons find, however, that its ledger stone is broken in four places, so that it cannot be safely removed from its present position. The monumental brass of Isabel Church (1488) has been removed to the open space.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

THE past summer has, as usual, been occupied by the annual meetings and excursions of the different archæological societies. The most important of these was the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, under the presidency of Sir H. Howorth, at Shrewsbury. Very fairly complete accounts of the meeting were given in the newspapers at the time, and also in the *Athenæum* of July 28th and August 4th. It would, therefore, be a waste of space if we attempted to repeat a detailed account of it at length here. Suffice it to say that the meeting was a very successful one, and that much credit is due to the officers, and particularly to Mr. Mill Stephenson, the honorary secretary of the Institute, in regard to this, and the arrangements which had been made.



The meeting opened on July 24th, when Sir H. Howorth delivered an address full of suggestive material, and covering a wide range of view. He emphasized, at its conclusion, the little which archæology has as yet been able to teach us concerning the antiquity of man. In the afternoon the town was explored, and the various churches and buildings inspected. Unfortunately the fine church of St. Mary was seen to great disadvantage, owing to the lamentable disaster which befel it during the great gale of February last. In the evening Mr. C. J. Ferguson opened the architectural section with an address of more than usual importance. Mr. W. H. St. John Hope also read

a paper on "Monastic Arrangement," a subject in which he is particularly at home. Mr. Hope's paper was illustrated with a number of ground plans.



The succeeding days were as usual devoted to an inspection of the more important of the antiquities of the county, and the evenings devoted to the reading of papers. On the evening of the 25th, Mr. Mill Stephenson exhibited an excellent collection of rubbings of Shropshire brasses, and read a paper of much value on them. Thursday morning was devoted to Tong Collegiate Church, and the afternoon to Lilleshall Abbey. In the evening the Mayor gave a *Conversazione*, during which the municipal insignia of the corporate towns of Salop were exhibited, and described by Mr. Hope.



The morning of the 27th was devoted to an exceedingly interesting paper by Dr. Cox on "Roman Mining and Metallurgy in Britain." A very valuable discussion on the paper ensued, in which Sir H. Howorth, Lord Dillon, Chancellor Ferguson, Mr. G. E. Fox, and others took part. A good paper on "The Municipal Records of Shrewsbury," was also read by the Rev. W. G. D. Fletcher. In the afternoon High Ercall Church and Hall and the Augustinian Abbey at Haughmond were visited.

The business meeting was held on the 28th, when a financial report recording a balance in hand was presented. In the afternoon Uriconium was visited under the guidance of Mr. G. E. Fox.



Monday, the 30th, was devoted to Ludlow, where the church and castle were inspected. A stop was made on the return to Shrewsbury, in order to inspect Stokesay Castle. The succeeding day was devoted to Buildwas Abbey and Wenlock Priory, both of which were explained by Mr. St. John Hope. Thus ended a very successful meeting, held, too, in the few fine days of the wet summer of 1894. We believe that Scarborough is likely to be selected for the meeting of 1895.



The ROYAL SOCIETY OF ANTIQUARIES OF IRELAND and the CAMBRIAN SOCIETY held a successful combined meeting at Carnarvon. So much of the work of the two societies lies in common that the idea of their joint meetings, first proposed by Mr. Romilly Allen, is a very good one, and likely to lead to useful work.

In connection with Carnarvon, we may draw attention to the curious action of the editor of *The Times*, in opening his columns to a letter from Mr. Hartshorne on the mythical, and impossible story of the birth of Edward II. having taken place in the castle, and then refusing to allow him to reply to a rather abusive letter from Sir Llewellyn Turner, the Deputy-Constable of the Castle. One can only say that Mr. Hartshorne was slaying the already slain; but it

shows how little use there is, with a certain class of persons, in endeavouring to establish the real facts of a case, when they have conceived prejudices or predilections for the opposite. The Carnarvon Castle fiction is merely another case of "mumpsimus," writ large. We feel that Mr. Hartshorne has been very badly used in the matter. The thanks of antiquaries are due to him for his action.



The YORKSHIRE ARCHÆOLOGICAL SOCIETY made a new venture this year, and held a two days' meeting in July at York. The result fully justified the experiment, and we hope will encourage the council to similar arrangements for its meetings in other years. The North Riding Section also held a very successful meeting at Middleham and Coverham at the end of August.



At Westminster Abbey some very interesting discoveries of wall-paintings and other remains have been made in the Canon's House occupied by Mr. Basil Wilberforce, who has been lately installed as one of the canons. They deserve a longer notice than we can devote to them on this occasion, so we merely record their discovery here.



Professor T. McKenny Hughes, F.S.A., records some very interesting discoveries lately made at Bamborough Castle, in Northumberland. We borrow our account from a paper contributed by Professor Hughes to the *Daily Graphic* of August 31st. He says that "in the course of operations now being carried on by Lord Armstrong, under the advice of Mr. Ferguson, it has been thought desirable to remove some of the more modern masonry upon the south-west side of the castle, between the keep and the great hall. Here it was unexpectedly found that the rock occurred within a few feet of the surface, the intervals and inequalities in which contained pockets of glacial drift over which rubbish had been thrown at various times; and, in the process of levelling the area, the remains of food, charcoal, etc., had been mixed up with layers of clay and boulders. Over the surface a newer deposit, containing a large quantity of charcoal, covered the floor. In the lower deposit was found a Saxon styca, probably of Eawred and the mint-master Monne. There were also found a stone sinker, made of garnetiferous gneiss, and a spindle whirl. The bones belonged to ox, sheep, pig, deer, and dog or wolf; and there were many shells of oyster, mussel, limpet, and periwinkle. No cockles were found in this lower midden, and no coal, but both occur in the upper and modern midden. No pottery was found in either. It would thus appear that in the lower deposit we have a relic of the life of the inhabitants of the rock in pre-Norman times.



He then proceeds to state that the "Bowl Hole" and its relics "constitutes the principal discoveries within the precincts of the castle up to the present time. To deal with those outside. As we

go south from the castle gate, crossing the traces of a tremendous fosse with a barbican beyond, we see in front of us a straight path, which in places can be seen to be a metalled road, although much obscured by blown sand. About 300 yards down this road we come to an open space on the left hand, which has long been known as "Bowl-hole," probably a corruption by the Northumbrian tongue of "Burial-hole." Tradition, accepted by the Ordnance Survey, has called this a Danish cemetery, but the spade tells us that it has a much longer history. There is one series of interments at small depths below the present surface in which the bodies are generally disposed at length in rough cists formed by placing slabs edge-wise in the form of a coffin, often with slabs at the bottom also. But it is not clear how they were covered, or even if they were covered at all. The difficulty of ascertaining the depth and mode of interment arises from the fact that the ground was covered by blown sand, and it was only after a severe storm of wind, which shifted the sand, that the graves were discovered in recent times. These shallower graves may belong to any part of the early mediæval age. There are, however, other interments on the same site at a much greater depth, of which several examples have just been found."



"From this fact alone we should have been inclined to refer these deeper interments to a different age. The bodies lay in the sandy, boulder clay, whereas the others were generally in the bottom of the blown sand. We therefore carefully examined the site for evidence of British burial, and soon noticed that the large boulders on the side next the sea were arranged so as to form part of a large circle enclosing the area within which the interments occurred, while others lay at the base of the steep slope, just where they might have been expected to fall if they had once formed part of the circle, but had been pushed from the slope by holiday-makers. The conjecture as to the British date of this cemetery is fully borne out by the position in which the bodies were interred."



"The skull of one of them was slightly turned to the left, and the hands extended along the sides; the legs were doubled up, so that both femurs were almost at right angles to the general direction of the body, while the tibia and fibula returned at a small angle, bringing the feet into the line of the body. In a grave previously explored the body lay on the left side, with the skull resting on the hand, and the right hand also lifted to the head. As far as can be ascertained no traces of ornament or weapons have ever been discovered with these remains. The skulls belong to the brachycephalic type, and we may, therefore, refer these skeletons to some race adopting and probably belonging to the bronze age, though possibly having even then a strong admixture of the hardy races of North-western Europe. In a shallow grave close by were the remains of an infant, whose little bones had so far perished that we could form no opinion as to its relations to the other bodies."

"There we see that the history of Bamborough, traced not merely in chronicles of doubtful authority, but proved by relics of each successive age, commences with the ancient Britons. As to the Romans, whether they, too, ever came near this district or not, there is, as yet, no evidence to show; but we have ascertained from the discoveries that the old English folk, whether Saxons, Danes, or Northumbrians, lived and fought and were buried here ages before the proud Norman raised the pile that still frowns over the North Sea."



A discovery of considerable interest has just been made at Wervicq, a Belgian town between Courtrai and Ypres, the principal object in which is its fourteenth century church, dedicated to St. Medard. Tradition says that a temple, dating from the time of the Roman invasion, formerly occupied the site of this church. In the course of operations connected with a scheme of "restoration" the workmen brought to light a couple of carved columns of the Gallo-Roman period. The sculptures, which were found in a corner of the church, are in white marble, inlaid with black marble, and they represent two Roman trophies of warlike weapons. The trophies, which are carved and grouped with great artistic skill, comprise helmets, bows, arrows, quivers, swords, bucklers, pikes, clubs, and standards, all of which are said to be of the Early Roman type.



The Bishop of Nevers has issued an "*appel au patriotisme et à la foi des Catholiques de France*," for funds to enable him to purchase the little cathedral church of Bethlehem, at Clamecy, now within the modern confines of the diocese of Nevers, and to devote it once more to sacred uses. Since the Revolution, the cathedral has been secularized, and at the present time it forms the *salle à manger* of the *Hotel de la Boule d'Or*, at Clamecy! Both as regards its architectural features, as well as its historical associations, the cathedral is of no little interest, and as two at least of the bishops of Bethlehem were Englishmen, we may also claim some share of interest in the present proposal of the bishop, which is to restore the building to sacred uses, as the parish church of the largely increasing suburb of Clamecy, in which it is situated. The bishopric of Bethlehem was suppressed at the Revolution, and was formally extinguished by the disastrous *Concordat* of 1801. One of the Englishmen who held the see was a Durham man, John of Egglecliffe. He was appointed in 1318, and was afterwards successively Bishop of Down and Connor, and eventually of Llandaff. A short account of the cathedral will be found in the late Mr. J. H. Parker's "*Introduction to the study of Gothic Architecture*," 1884, p. 234.

We have much pleasure in drawing attention to the proposal of the Bishop of Nevers. Contributions can be sent to "*Sa Grandeur, Mgr: Etienne Lelong, Evêque de Nevers, Nevers, France.*"



Our readers have had their attention called, on a previous occasion, to the outrageous vandalism which it is seriously proposed to perpetrate in Egypt, by the formation of a huge reservoir at Assuân, which will have the effect of submerging the Island of Philæ. Attention was, we believe, first publicly drawn to the destructive character of the scheme by Sir A. W. Franks, K.C.B., at one of the meetings of the Society of Antiquaries. Since then, as the proposal has become more widely known, a perfect howl of execration has been raised against it among antiquaries and others throughout Europe, but so far, we fear, the scheme has in no way been abandoned, and a united and strong effort must be made to stop it. We are led to offer these preliminary remarks, because we have recently received a copy of an excellent pamphlet on the "Reservoirs in the Valley of the Nile" (with a map), which has been prepared for the "Committee of the Society for the Preservation of the Monuments of Ancient Egypt." We wish that our space could permit of our making somewhat copious extracts from the pamphlet, which is printed by Messrs. Kenny and Co., 25, Camden Road, London.



We quote one paragraph (p. 7) showing the extensive character of the proposal :—"The threatened destruction of Philæ would not be the only result of the proposed dam at Assuân, and the dismay with which it was heard of, was exchanged for absolute consternation, when it came to be understood that the reservoir would extend to a distance of at least one hundred miles up the valley ; in other words, that the whole of Lower Nubia, its villages, its cultivated and uncultivated lands, and its archæological remains, were to be drowned." The pamphlet ends with the following very apposite remark, "The ancient monuments of Egypt are the priceless heritage of its people, and one for which this country stands at the present time in the position of trustee." Might it even not be said, as truly, that the monuments of Egypt are the priceless heritage of the whole civilised world ? In an Appendix, there is a brief account and list of some of the more notable of the antiquities which will be lost to the world, if this huge scheme of vandalistic engineering is carried out. We hope that the scheme will be defeated ; but it will require much effort in order to bring that about, and we would appeal earnestly to all antiquaries, to do what they can, to help to defeat so disastrous a proposal.



We have also received from a Committee, comprising the Marquis of Dufferin and Ava, K.P. (Lord Warden), the Vicar, the Mayor of Rye, and other gentlemen, an appeal for a praiseworthy endeavour to save from destruction several buildings of interest in that town. The members of the Committee state in their circular that it is a patriotic desire to preserve "the yet remaining monuments of the ancient prestige of the town" which prompts them to make their appeal.

Speaking of the Ypres Castle, and the Land Gate (both of which are illustrated), the Committee draws attention to the fact that the Corporation of Rye, to which they belong, has no funds to devote to the preservation of "buildings like these, which are connected with our national history, and which when they perish, can never by any possibility be replaced." The Committee, therefore, appeals to the public to assist in this very laudable effort, which is being made towards the preservation of the ancient buildings of the town. The members of the Committee note as a proof of the local interest in the matter, that the Monastery of the Friar Hermits at Rye has recently been bought, and saved to the town, by the action of a syndicate of Rye gentlemen. To enable the Committee to carry out their plan a sum of £700 only is needed. Surely this ought to be easily raised. We cordially commend the appeal, with only one word of caution, and that is—let it be preservation only, without any attempt at "restoration." Subscriptions may be sent to any member of the Committee, or to the Hon. Secretary, Mr. R. Milson, High Street, Rye.



The NEWCASTLE SOCIETY OF ANTIQUARIES is making a vigorous endeavour to secure sufficient funds to complete the thorough and systematic exploration of the Roman wall, which is now in progress. In their circular they say very truly as follows: "The enquiry into the origin and history of the Roman wall, which crosses England from Newcastle to Carlisle, must always be of interest and importance to scholars and Englishmen. At the present time there are perhaps unusual reasons for prosecuting the enquiry with especial vigour. In Europe, Asia, and Africa, wherever the Roman marched with the barbarian, archæologists are busy exploring and excavating the defences by which the empire made its borders safe, and the solid results already secured in Germany by the *Reichsliniencommission* show the great value of the work. In Scotland, the Glasgow archæologists have examined the Wall of Antonine with equal energy and success. No better season will ever come for us to examine our English wall, while we can interchange observations and experiences with other scholars engaged on similar enquiries, and mutual assistance will solve difficulties and suggest solutions. . . .

"For this undertaking much money is required. The ground to be excavated is mainly moor or grassland, and the mere digging presents no serious obstacles. But the area to be covered is wide, and only a united and self-sacrificing effort will produce the full richness of possible success."

The scheme is, we take it, sure to commend itself widely among educated Englishmen.



It is with much satisfaction that we are able to announce that the fifth edition of *Old English Plate*, by Mr. Wilfred Cripps, may be looked for before long, the author having completed a revision of the proof sheets of the new edition. Few works on any archæological subject have been so successful as Mr. Cripps's work, or have gone

through so many editions in so short a period, and none more deservedly so. The fourth edition appeared a little more than two years ago, and it says much, indeed, for the value and popularity of the book, that a fifth edition should already be in demand. We offer Mr. Cripps our sincere congratulations on the continued success and prosperity of our old friend *Old English Plate*.



The following paragraph, which recently appeared in several newspapers published in the north of England, seems worthy of preservation in the pages of the *Reliquary*. Whether the custom recorded is a piece of gipsy folk lore, as the writer suggests, we do not feel sure, but the entire proceeding is so noteworthy and curious that we feel we shall not be doing amiss in recording it in our pages.

"A singular scene was witnessed at Withernsea on September 15th. On the previous Tuesday a party of gipsies encamped on a piece of ground near the promenade, and included amongst their number was John Young, better known as 'Fiddler Jack,' who was exceedingly ill, and who died on Thursday. There was much lamentation in the camp, and on Saturday the strange ceremony of burning his effects took place in connection with his funeral. The deceased was interred in the parish graveyard, and owing to the rumours afloat as to the after proceedings, many persons gathered to witness the event, and there was much excitement. It is stated that some of the personal effects of the dead man were burnt on the night before the funeral, but the principal destruction of his property took place on Saturday afternoon near the camp, a short time after the return from the burial. The waggon that had belonged to Young, and which was said to have cost £40, was set on fire, and the clothes, bedding, and other effects of the deceased, including a set of china and a fiddle, were thrown into the flames and consumed. It was rumoured that the horse that had been owned by the deceased would be shot and cremated, but this was not done. This strange custom, which is of great antiquity, is said to have been originated in order to prevent quarrelling amongst the relatives, and also that the widow might not be wooed for the property she might possess. It is also stated that the widow will, for a period of three months, have to depend entirely upon herself for sustenance, and in no way participate in any of the earnings of her relatives."



The Rev. Chancellor Raine is engaged in compiling, for publication, a catalogue of the books in the Chapter Library at York. Messrs. Sampson, Coney Street, York, will receive subscribers' names, the subscription being half a guinea. To non-subscribers the book will be sold at an enhanced price.

[Owing to an unfortunate oversight a proof of part of the Quarterly Notes in the July number escaped correction, and some mistakes in spelling names, etc., were allowed to stand. The mistakes were, however, of such an obvious nature that our readers would be able to correct them for themselves.]

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A HISTORY OF WESTMORLAND, by Richard S. Ferguson, M.A., LL.M., F.S.A., Chancellor of Carlisle. Demy 8vo., cloth, pp. viii. 312. London: Elliot Stock. Price 7s. 6d.

Mr. Chancellor Ferguson's faculty for producing, one after another, valuable works dealing with the archæology and history of Cumberland and Westmorland is truly remarkable. Of making of books there is, as we are told, no end; and it would also seem that of making of archæological books by the worshipful Chancellor of the Diocese of Carlisle there is no end either. We know of no other antiquary, either in the past or present, who can hold a candle to the Chancellor in this respect, and it is certainly noteworthy that the same high standard of scholarly work is maintained in all his books without exception. The History of Westmorland, now before us, is another evidence of this.

¶ We once heard the remark made by an antiquary of some distinction, now deceased, that Westmorland has no history. The present volume is a pretty thorough refutation of that slander, although, of course, it is quite true that a small and sparsely-peopled county like Westmorland cannot be expected to offer the same amount of historical material for study as, for instance, Middlesex or Yorkshire do.

Chancellor Ferguson begins with a discussion on the etymology of the name Westmorland, which it seems probable should be more correctly spelt Westmerland; but it would, as he says, be a mistake, and savour of pedantry, to revert to that form of the name, more especially as, although probably the correct one, and derived from the western meres or lakes, the derivation is not altogether certain.

Chancellor Ferguson contrasts Westmorland in the past, with Westmorland of to-day. Till the middle or end of last century, Westmorland "was as primitive and as out-of-the-world a place as could possibly be imagined. English travellers did not visit mountains for the sake of mountain scenery, but only to traverse them into the plains of Italy. They liked their sherry sweet and their scenery flat." Now all this is changed, and "railways and cheap trips have opened the district to everyone. The Liverpool man and the Manchester man have claimed it as their own, and studded the banks of Windermere with villas fearfully and wonderfully made. Cheap lodging-houses arise like nightmares on the foreshore, and steam gondolas plough the waters once sacred to Wordsworth. Excellent hotels feed all comers *à la table d'hôte*. Visitors are countless. To stand, during the Lake season, on the steps of that admirable hostelry, the 'Prince of Wales,' at Grasmere, is to witness an everlasting procession of four-horse coaches, *char-à-bancs*, cyclists, and pedestrians. The language of America is prevalent. The roads

bristle with guide-posts, and Beecham advertises his pills on lakes and mountains."

The book is divided into eighteen chapters, briefly as follows:—(1) Introductory—The Early Inhabitants; (2) The Roman Conquest; (3) Roman Westmorland; (4) Strathclyde—Cumbria—The Land of Carlisle; (5) Amounderness; (6) Westmorland; (7), (8), and (9) The Norman Settlement, etc.; (10) Border Tenant Right; (11) Appleby; (12) Kendal; (13) The Norman Settlement in its Ecclesiastical Aspect; (14) The Fourteenth and two succeeding Centuries; (15) The Troubles, the Restoration, and the Revolution; (16) *Lowther versus Musgrave*; (17) The Stuart Risings of '15 and '45; (18) Miscellaneous.

This will give our readers an outline of the book, which is quite on an equality of excellence with the author's *History of Cumberland*, issued a year or two back. One of the most interesting chapters is, perhaps, that on the Border Tenant Right, a great deal of which will be new to most people. We very heartily congratulate the people of Westmorland on the appearance of this admirable volume. It is needless to add that the publisher's part of the work is also all that can be desired. There is only one omission, common to the other volumes of the series, and that is there is no map. We wish Mr. Stock had been able to see his way to give a map of the county with each of the volumes, for it would have been a very useful adjunct. The idea of these handy county histories is a capital one, and with one or two exceptions they have been admirably executed. It is no mere flattery to say that the best of all, so far, are the two by Chancellor Ferguson on Cumberland and Westmorland respectively.



LA PICARDIE HISTORIQUE ET MONUMENTALE. No. 1. Amiens—Cathédrale. Notice par Edmond Soyez. F^{cap}, pp. 60. *Amiens: Yvert et Tellier*. Price 12 francs.

Many of our readers will be grateful to us for drawing their attention to this excellent work, which has been issued under the auspices of the *Society of Antiquaries of Picardy*. Amiens cathedral, as one of the chief ecclesiastical buildings of Western Europe, is so well-known, and lying as it does on the highway between London and Paris, is so frequently visited, that perhaps, more has been written about it than about almost any other church in France. Nothing, however, that we are aware of, approaches in thoroughness or excellence of execution this book by M. Soyez, and the excellence of the illustrations it contains is beyond all praise. Too much, perhaps, has been written about Amiens cathedral from the artistic point of view, and too little from the archæological and architectural standpoint. It is only natural with such a building that this should be the case. M. Soyez's book very greatly corrects this mistake, although he is in no way behind others in his enthusiasm for the building as a 'thing of beauty.'

Perhaps one of the most curious objects in the cathedral is the oblong trough-shaped font. We are not aware of another like it

elsewhere. and we wish M. Soyez had been able to tell us more than he does about it. A very good illustration, however, is given of it. On page 33 the author, in speaking of the stalls, states that the two chief stalls on entering the choir from the west were formally assigned to the dean and the provost. This, we believe, is a mistake; the stall on the right hand was, as at Ely, that of the bishop, and the corresponding stall on the other side, that of the dean; the provost was, as at Beverley, an exterior officer, dealing with the outside temporal property of the church alone. The old chapter of Amiens fell by the concordat of 1801, and a new one has taken its place. The present assignment of stalls is that the bishop sits, as before, in the first stall on the right, the next stall is assigned to the vicar-general, and the third to the dean; the succeeding stalls are occupied by the canons without any particular order. On the north side, the only stall now assigned, is that formerly belonging, as we believe, to the dean. This is now reserved for any bishop, other than the diocesan, who may be temporarily present in the choir. We have said that the illustrations are excellent. We should add that they comprise nine plates, the heliographs on which are about $8\frac{1}{2}$ by 7 ins., and are simply admirable. Besides them a number of small, excellent heliographs are printed in the letterpress, and are all equally good. In fact the book would be cheap at the price, if it merely contained the plates alone. We cannot, indeed, commend it too highly.



AN ARCHITECTURAL ACCOUNT OF THE CHURCHES OF SHROPSHIRE. Part I., The Hundred of Brimstree. By D. H. S. Cranage. *Wellington: Hobson & Co.* Quarto, pp. 60. Price 5s. the part.

The idea of this work is admirably conceived. The intention is to complete it in ten parts, which are to include all the churches of Shropshire, and are to form a couple of volumes when bound together. The part already issued is amply supplied with illustrations, which take the form of full-sized collotype plates, as well as of photographs re-produced in the letterpress by the Meisenbach process. There are also some plans of the larger churches drawn to scale by Mr. W. Arthur Webb.

If we venture to offer a few friendly criticisms on the part before us, we hope that they will be received in the same friendly spirit as that in which they are offered. We are afraid that the book is in serious danger of being spoilt from one or two causes, which it will be easy to rectify in the succeeding parts.

In the first place, we think that Mr. Cranage trusts rather too implicitly on his own power of reading the architectural history of ancient buildings. He should endeavour to obtain the assistance of a specialist in this matter. It by no means follows that because a person knows more or less of the local history of a district, and can distinguish between the different styles of medieval architecture, that he is therefore competent to read accurately the past history of an ancient church. It needs a special training to do this—we had, indeed, almost said a special faculty, possessed only by the few. The

following sentence in Mr. Cranage's account of Albrighton Church suggests to the reader that he is deficient in this faculty. He says, "The chancel is of the fourteenth century, if we may judge from the windows, which are, of course, Decorated." This curious sentence certainly conveys the impression that the author ought to seek for help in this portion of his work.

Another mistake, as it seems to us, is that only the larger and well-known churches are illustrated, or indeed treated at any length at all. Now the value of such a work as this ought to lie very much in the careful accounts and illustrations it contains of the smaller buildings, which are often very curious and of great interest. The bigger churches may, in a sense, be left to take care of themselves. Their size and importance are sure to attract attention; but the smaller buildings are in danger of being overlooked, and much valuable information concerning them may be lost, because it has never been recorded. One of the objects of a book of this kind ought to be to preserve a faithful record of the smaller buildings, as well as of their statelier neighbours. We note a special omission of this kind as regards Priors Lee Church. Mr. Cranage says that the old church was pulled down about sixty years ago, but that a drawing of it, made in 1816, has been preserved. This drawing ought certainly to have been re-produced. It may not give the architectural details with exactness, but it will, at any rate, show the general appearance of the old building, and it is fortunate that any such record of it should have been preserved.

Mr. Cranage says that he has left the subjects of Church Plate and Bells for others to deal with separately, but he gives a few notes about the Plate, and these very often are quite wrong. On page 54 he informs the reader that the plate at Tong "is chiefly remarkable for the beautiful ciborium, probably of the early part of the sixteenth century. It seems to have been used to contain the reserved sacrament, and is now probably unique. It is of silver gilt, beautifully chased, and has a small compartment made of crystal." The vessel in question is, of course, very well known, and has been frequently described and figured. It is not a ciborium or an ecclesiastical vessel at all, but a very fine secular drinking cup of foreign origin. Such a blunder ought not to have occurred, and it is certain to shake the reader's confidence in Mr. Cranage's ability to deal with ecclesiastical archæology at all. The Shifnal chalice, which he also mentions, is a more puzzling vessel. It, too, is foreign, and probably French. The date on the paten-cover at Kemberton is given as "1520," which must be a mistake for "1570."

The conception of this book is, as we have already said, excellent, and there is much to praise in the part already issued. We hope that the criticisms which we have offered will save the other parts from suffering from a repetition of the defects which we have pointed out. If not, the work as a whole will largely miss its mark. This, we have no hesitation in saying, would be a real misfortune.



THE ROYAL CHARTERS OF THE CITY OF CARLISLE. Printed at the expense of the Mayor and Corporation, and edited by R. S. Ferguson, M.A., F.S.A. Cloth 8vo., pp. xxxi., 348. *Carlisle*:—C. Thurman & Sons, 1894. Price to Non-Subscribers, 21/-.

This volume, which appears as No. X. of the "Extra Series" of the *Cumberland and Westmorland Archaeological Society's* publications, is full of valuable matter, and, thanks to Chancellor Ferguson's editorship, is not nearly so dry as its title might at first suggest. Royal Charters are not exactly light reading, and it is no easy matter to make them other than they are in this respect. A book "full of dry Latin Charters," as Chancellor Ferguson neatly puts it, is not likely to be popular, but so much has been added by the editor in this instance by way of elucidation and explanation, that the "dryness" of the charters is very greatly relieved. The book opens with an excellent introduction, which was originally delivered as a lecture, and was afterwards also utilized as an introduction to another of the volumes of the extra series. It comes, however, very appropriately at the beginning of the present volume, and explains a good deal in the Charters, which are subsequently printed both in the original Latin and with an English translation. There is a quiet vein of humour in this introduction, as for example, when in referring to the Charter of Charles I. (by which Carlisle is still governed), Chancellor Ferguson remarks that it is a most intricate piece of conveyancing, reciting the previous charters, each charter reciting within itself its predecessor "like a nest of Chinese balls." This sort of thing, of course, was not uncommon, and the amusing simile will be thoroughly appreciated by any one who has had the misfortune to be obliged to wade through, without any guidance, a document of the kind. Further on we are quaintly told, that while the charter directed that the eleven Aldermen of Carlisle are to be *honest*, and the two Coroners to be *discreet*, "the Mayor is not required to be either the one or the other." The civic history, and the gradual development of the local jurisdiction of the city, are carefully traced from the time of William II. to that of William III. In all but the name, Carlisle is, it would seem, a county of a city by itself, and distinct from Cumberland.

The City of Carlisle possesses no less than nineteen separate charters, beginning with one of Edward I. and ending with one of Charles II. These are, as we have said, printed in full, together with an English translation of each. In addition there are several valuable plans reproduced in colours, and a facsimile of the beginning of the Charter of Edward II. (12th May, 1316). To the student of municipal history this volume is of great value and interest, and it is rendered all the more so by the "List of Municipal Offices at Carlisle," which the Editor has printed in Appendix III.



PAPERS AND PROCEEDINGS OF THE HAMPSHIRE FIELD CLUB.
Vol. II. Edited by the Rev. G. W. Minns, F.S.A.

We noticed the second part of this volume when it first appeared. Now, however, that the volume is complete it will not

be amiss to notice it as a whole. The *Hampshire Field Club* is not, perhaps, a very well-known society out of its own county, but it has succeeded in issuing a very good volume, well worthy of taking its place on the shelves by the side of other volumes of more pretentious societies. For that reason it merits rather a longer notice than if merely mentioned as the separate parts appear. The volume contains several papers of considerable value and merit, most of them being on archæology. We give a list of the archæological papers which will enable our readers to gather an idea of their scope. (1) Is a description of the Chapel at Westbury Park. This is by Mr. N. C. H. Nisbett, and deals with an interesting but ruined chapel in Westbury Park, West Meon. (2) A paper on some Norman details in Romsey Abbey Church. (3) An account of the former ship-building at Buckler's Head, by the Rev. G. N. Godwin, with some very artistic illustrations from drawings by the late Rev. H. Hoare. (4) A paper on the ancient Borough of Newtown, I. W., by Mr. Estcourt, in which, however, a picture of the mace, lent by the Society of Antiquaries, is acknowledged as lent by the Society of *Antiquarians*! (5) Is on Early Hampshire Painters. (6) Is a Notice of Sepulchral Slabs at Monk Sherborne, which are nicely illustrated. This completes the archæology of Part I. Part II. we noticed when it appeared, so we pass to Part III., issued to subscribers for the year 1893. The archæological papers in this part are as follows:—(1) A paper on Carisbroke Castle, by Captain Markland (the Keeper). This is accompanied by three folding plans. (2) The Candover Valley and its Prehistoric Inhabitants, by Mr. T. W. Shore. (3) Barton Manor and Oratory, by the Rev. R. G. Davis. (4) Some examples of Saxon (i.e. pre-conquest), Architecture in Hampshire, by Mr. Nesbitt. (5) Osborne House, and the families who have held it. (6) Notes concerning Rowner. (7) The Norman House, *alias* "King John's Palace," at Southampton. Besides these papers, there are several on the geology and natural history of the county, which are evidently very well done, making a thoroughly good volume as a whole, and one on which both the Editor, the Rev. G. W. Minns (who contributes an excellent paper on encaustic tiles, already noticed by us in Part II.), and the Field Club itself may be warmly congratulated.



We have also received from the Editor (Mr. R. A. S. Macalister, B.A., Torrisdale, Cambridge) the first part of the *Portfolio of the Monumental Brass Society*, which is issued to subscribers at 2s. 6d., and to non-subscribers at 3s. 6d. The idea is an admirable one, and we hope that it will be warmly supported. The part already issued contains seven plates of monumental brasses, about 12 by 18 ins., excellently reproduced in facsimile from rubbings, etc. Our readers will be glad to have their attention drawn to the *Portfolio*, which has our best wishes for a lengthened career of usefulness, until every known brass in the country has been included in it. It is one of those publications which can be commended without the least reserve.

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